

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 22.] MARCH, 1807. [No. 10. VOL. II.

Biography.

SKETCH OF REV. THOMAS MANTON, D. D.

DR. MANTON was born in 1620. In 1635 he was placed in *Wadham College, Oxford*; where he made such proficiency, that he was ordained, at the age of twenty, by the excellent Bishop *Hall*; who took particular notice of him, as likely to prove an extraordinary person. He himself, however, ten years afterward, lamented his entrance on the ministry so early, as a rash intrusion. The times were then perilous, and he was confined in *Exeter*, when it was besieged by the king's forces. After being sometime unsettled, he was chosen at *Colyton* in *Devonshire* to preach a weekly lecture; and was much respected. On coming to *London* he was soon noticed, and frequently employed. His first settlement was at *Stoke-Newington* in 1643. Here he continued seven years, and was often engaged not only in preaching, but on other affairs in the city. The second of the sermons before the sons of the clergy was by him. He delivered several before the Parliament, in which he discovered great prudence, particularly in that preached after he had borne his testimony against the death of the

king. This, however, gave great offence, and some in the house talked of sending him to the tower, when his friends advised him to withdraw; but he never flinched, and the heat abated.

Mr. *Sedgwick* of *Covent Garden, London*, being disabled for his work, several persons were proposed to succeed him, but he would not resign, till Dr. *Manton* was mentioned, and then he readily yielded. He was presented to this living by the Duke of Bedford, who esteemed him highly to his dying day. In this situation he had a grand and numerous audience; among whom frequently was the excellent Archbishop *Usher*, who used to say, "he was a voluminous preacher;" not that he was tedious for length, but because he reduced the substance of volumes of divinity into a narrow compass. Dr. *Manton* had a great respect for Mr. *Love*, who was beheaded in 1651 for assisting the royal family, and attended him on the scaffold. The government, finding that the Dr. intended to preach his funeral sermon, expressed displeasure, and the soldiers threatened

to shoot him. But he was undaunted, and preached at Mr. *Love's* church, in St. Lawrence Jury, to a numerous congregation, though without pulpit, cloth, or cushion. Though he was far from courting the favour of that government, they professed to esteem him; and *Cromwell* sent for him to Whitehall on the morning of his installment, telling him, not before he came, that it was to pray on the occasion; and when he begged to be excused, urging the shortness of the notice, he said, that such a man as he, could not be at a loss to perform the service; and put him into his study half an hour to premeditate. The protector made him one of his chaplains. He was also appointed one of the committee for trying ministers; and he seldom absented himself from that troublesome service, as he was heard to say, that he might do all in his power to prevent matters from running into extremes. One instance of his kindness is worth recording. A clergyman of respectable aspect, somewhat in years, appeared before the commissioners, when Dr. *Manton* called for a chair; at which some were displeased. This minister, after the restoration, was preferred to a bishopric in Ireland; and he retained so affectionate a remembrance of Dr. *Manton*, that he charged Bishop *Worth*, when he went to London, to visit the Dr. and tell him, that, if he was molested in his preaching in England, he should have liberty to preach in any part of his diocese in Ireland undisturbed. His interest with the protector, which was very great, he never applied to

any sordid ends of his own, but for the benefit of others, royalists not excepted. Accordingly he applied for the life of Dr. *Hewit*, who was condemned for a plot against the government; and, had it not been for the peculiar aggravations of guilt in the case, the protector declared he would have yielded to the Dr.'s intercession.

In 1660 he was very instrumental, with many other Presbyterian divines, in the restoration of Charles II. He was one, who waited on the king at *BREDA*, and was afterward sworn one of his chaplains. He was also appointed one of the commissioners at the Savoy conference, being the first to receive the commission from the Bishop of London, who wrote him a most respectful letter on the occasion. In the interval between the restoration and the fatal Bartholomew day he met no molestation, being well respected in his parish. He was also greatly esteemed by persons of the first quality at court. Sir *John Barber* used to tell him, that the king had a singular respect for him. Lord chancellor *Hyde* was highly obliging to him, and gave him free access to him on all occasions; which he improved, not for himself, but for the service of others. But after the Dr. refused to conform in 1662, so fickle is the favour of the great, that he fell under his lordship's displeasure, who accused him to the king of some treasonable expressions in a sermon. On which his majesty sent for him, with an order to bring his sermon. On reading the passage referred to, the king asked him, whether, upon his

word, that was all he said ; and upon a solemn assurance that it was, he replied, " Doctor, I am satisfied, and you may be assured of my favour ; but look to yourself, or *Hyde* will be too hard for you."

After his ejection he usually resorted to his own church, where he heard his successor, Dr. *Patrick*, till he was obliged to desist. After this he preached on Lord's day evenings in his own house, and on Wednesday mornings ; for which Justice *Ball* proceeded against him. When the indulgence, given in 1670, expired, and the Dr. was apprehended, after his sermon on the Lord's day, many persons of distinction attended him ; so that he met civil treatment ; and, when a prisoner in the Gate-house, the keeper, though usually severe, granted him every convenience.

After his release, when the indulgence was renewed, he preached in a large room in Whitehart-yard ; but there he was at length disturbed. A band of rabble came on Lord's day morning to seize him ; but, having timely notice, he escaped their fury. The place was fined 40*l.* and the minister, who preached for him, 20*l.* When the indulgence was confirmed in 1672, the merchants set up a lecture at *Pinner's Hall*, which was opened by Dr. *Manton*.

When his health began to decline, he could not be persuaded long to desist from his delightful work of preaching ; but he at length consented to spend some time with Lord Wharton at Woburn. Finding however but little benefit, he soon returned, and gave notice of his inten-

tion to administer the Lord's supper ; but did not live to perform that service. The day before he was confined to his bed, he was in his study, of which he took a solemn leave, blessing God for the many pleasant and useful hours he had spent there, and expressing his joyful hope of a state of clearer knowledge and higher enjoyments. At night he prayed with his family, under great indisposition, and recommended himself to God's wise disposal ; desiring that, " if he had no farther work for him to do, he would take him to himself." When he went to bed, he was seized with a lethargy, to the great loss and grief of his friends, as it deprived him of all capacity for conversing with them. He died 18th Oct. 1677, in the 57th year of his age.

Dr. *Manton* was a man of great learning, judgment, integrity and moderation. He had a fine collection of books : and his delight was in his study. He had carefully read the fathers and schoolmen, and well digested the commentators on Scripture. He was also well read in ancient and modern history, which rendered his conversation entertaining and instructive. He discoursed with young gentlemen who had travelled, so as to surprise them with his superior knowledge of things abroad. He took great pains with his sermons, and sometimes transcribed them more than once. If a good thought came into his mind in the night, he would light his candle, and sometimes write an hour. His delivery was natural and free, clear and eloquent, quick and powerful, and always suited to the simplicity and ma-

jesty of divine truth. His earnestness was such, as might soften the most obdurate spirits. "I am not speaking," says Dr. Bates, "of one whose talent was only in voice, who laboured in the pulpit, as if the end of preaching were the exercise of the body. This man of God was inflamed with holy zeal; and spoke, as one who had within him a living faith of divine truths. The sound of words only strikes the ear, but the mind reasons with the mind, and the heart speaks to the heart." He abounded in the work of the Lord, preaching with unparalleled assiduity and frequency; yet always superior to others, and equal to himself. In the decline of life he would not leave his beloved work, the vigour of his mind supporting the weakness of his body. As a Christian, his life was answerable to his doctrine. His contempt of the world secured him from being wrought on by those motives, which tempt sordid spirits from duty. His charity was eminent in procuring supplies for others, when in mean circumstances himself. But he had great experience of God's fatherly provision, to which his filial confidence was correspondent. His conversation in his family was holy and exemplary, every day instructing them in their duty from the Scriptures. His humility was great. He was deeply affected by a sense of his frailties and unworthiness. A little before his death he said to Dr. Bates, "It is infinitely terrible to appear before God the Judge of all, without the protection of the blood of sprinkling." This alone relieved him, and supported his hopes; which was

the subject of his last public discourse.

Dr. Harris, in the *memoirs* of his life, mentions the following anecdote of him. "Being to preach before the Lord Mayor and court of Aldermen at St. Paul's, the Doctor chose a subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But, as he was returning from dinner with the Lord Mayor, a poor man, following him, pulled him by the sleeve of his gown, and asked him, if he were the gentleman, that preached before the Lord Mayor. He replied, he was. 'Sir,' says he, 'I came with hopes of getting some good to my soul; but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above me.' The Doctor replied with tears, 'Friend, if I did not give you a sermon, you have given me one.'

SKETCH OF REV. THOMAS VINCENT, M. A.

THOMAS and Nathaniel Vincent were sons of the worthy and reverend Mr. John Vincent; of whom it was observed, that he was so harassed for his nonconformity, that, though he had many children, not two of them were born in the same county. This Mr. Thomas Vincent, the elder son, was born at Hertford in 1634, and educated at Oxford. He succeeded the Rev. Mr. Case, as rector of St. Mary MAGDALEN, MILK STREET,

London, from which he was ejected. He was a worthy, humble, eminently pious man, of sober principles, and of great zeal and diligence. He had the whole of the New Testament and Psalms by heart. He took this pains (as he often said) "not knowing but they, who took from him his pulpit, might in time demand his Bible also." Even *Wood* says, "He was always held in great esteem for his piety by those of his persuasion." But his eminence and usefulness were not acknowledged by a particular party only, but by all sober persons, who were acquainted with him. He was one of the few ministers, who had the zeal and courage to continue in the city amidst all the fury of the plague in 1665; and he pursued his ministerial work in that needful, but dangerous season, with all diligence and intrepidity, both in public and private. He had been for some time employed in assisting Mr. *Doolittle* at *Islington* in giving young persons an academical education; for which service he was thought well qualified. Upon the progress of the distemper in the city, he acquainted his good friend and colleague with his design to quit that employment, and to devote himself chiefly to the visitation of the sick, and the instruction of the healthy, in that time of pressing necessity. Mr. *Doolittle* endeavoured to dissuade him, by representing the danger he must run; told him, he thought he had no call to it, being then otherwise employed; and that it was rather advisable he should reserve himself for farther service to the rising age,

in that station, wherein he was then so usefully fixed. Mr. *Vincent* not being satisfied to desist, they agreed to request the advice of their brethren in and about the city, upon the case. When Mr. *Doolittle* had represented his reasons at large, Mr. *Vincent* acquainted his brethren, that he had very seriously considered the matter, before he had come to a resolution. He had carefully examined the state of his own soul, and could look death in the face with comfort. He thought it was absolutely necessary, that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of usefulness in the exercise of his ministry, through his whole life, like that which now offered itself. He had often committed the case and himself to God in prayer, and upon the whole had solemnly devoted himself to the service of God and souls upon this occasion; and therefore hoped none of them would endeavour to weaken his hands in this work. When the ministers present had heard him out, they unanimously declared their satisfaction and joy; that they apprehended the matter was of God, and concurred in their prayers for his protection and success. Hereupon he went out to his work with the greatest firmness and assiduity. He constantly preached every *Lord's day* through the whole visitation in some parish church. His subjects were the most moving and important, and his management of them the most pathetic and searching. The awfulness of the judgment, then every where obvious, gave a peculiar

edge to the preacher and his auditors. It was a general inquiry through the preceding week, where Mr. *Vincent* was to preach on the Sabbath. Multitudes followed him wherever he went; and several were awakened by every sermon. He visited all, that sent for him, without fear; and did the best he could for them in their extremity; especially to save their souls from death. And it pleased God to take particular care of him; for, though the whole number, reckoned to die of the plague in *London* this year, was 68,596, and seven persons died of it in the family, where he lived, he continued in perfect health all the time. He was afterward useful, by his unwearied labours, to a numerous congregation, till the year 1678, when he died at *Hoxton*.

ORTON.

LIFE OF REV. JOHN SERGEANT.

(Concluded from page 400.)

It has already been mentioned, that the Housatonic Indians lived on two tracts of land, several miles distant from each other. In order to remove the inconveniences occasioned by this circumstance, the General Court, at the request of Gov. Belcher, purchased of the Indians in 1736 all the land, which they owned at Shatekook, and in return granted them a township six miles square, including Wnahk-tukook, or the great meadow. This township is now called Stockbridge. Mr. Sergeant and Mr. Woodbridge were each made proprietors of one sixtieth part,

and four English families, carefully selected, were to be admitted for the purpose of assisting in civilizing the Indians, and that the solitary servants of the Lord might be furnished with some cheering society.

Previously, however, to the conjunction of the two companies in their new town, they went into the woods for a number of weeks to make sugar from the sap of the *maple*; and Mr. Sergeant, unwilling they should remain so long a time without instruction, accompanied them. He prayed with them morning and evening in their own language, and preached on the sabbath. In the day he taught the children to read, and at night the adults collected that they might learn of him to sing. While he was in the woods the snow was about a foot and a half deep. A deer-skin, spread upon some spruce boughs, with two or three blankets, formed his bed, and water from the "running brook" was his only drink.

We here see the *man* of true *benevolence*. We behold an object, which casts contempt on all earthly dignity, and eclipses the glory derived from genius, learning, or conquest.

Mr. Sergeant had opportunity particularly to observe the manners of the Indians. He found them kind to one another and very hospitable to strangers. The women and children were bashful; the latter exhibited no kind of respect to their parents. Compliments were unknown. When a stranger visited them, he entered the hut or wigwam as though it was his own, and said nothing until something was given him to eat.

Their language in this respect was remarkable, that it furnished names to designate relations, that are not designated in other languages. Thus, for instance, of the children of the same parents the *elder brothers* are denominated, by *all the younger* members of the family, *Netok-haunut*, and the *elder sisters*, *Nmesuk*, while the *younger* children are called by the *elder*, *Nheesumuk*. Here then we have names expressive of *three* relations, in which children of the same family stand to each other.

When the Indians were settled in one village at Stockbridge in 1737, Mr. Sergeant was enabled to instruct them in a more regular manner. He had become well acquainted with their language, and translated into it several prayers and Dr. Watts' first Catechism for the use of the children. He conversed frequently with his own people and with strangers who visited them, and endeavoured to impress their minds with the truth and excellence of the Christian religion. At the request of some Indians living at Kaunaumee, a place about 18 miles to the N. W. from Housatonic, he visited them and preached in the Indian language. He thus opened a way for the establishment of a mission among them a few years afterwards by the zealous and excellent Mr. Brainerd.

From this time to that of his death in 1749, Mr. Sergeant continued his faithful labours as a missionary at Housatonic; but his views were not confined to the small tribe, with which he was connected. He was earnestly desirous that the blessings of the gospel might be extended to

the larger tribes, who were still in darkness. To this end he was particularly careful to cultivate the friendship of strangers; he preached to a number of Indians on an Island in Hudson's river, and even visited the Shawanoos, who lived 220 miles distant on the Susquehannah.

Although Mr. Sergeant could not complain of a total want of success at Stockbridge, yet his exertions were not prospered in the degree that he wished. The manner, in which the Indians lived, presented an almost insuperable difficulty. Except when employed in hunting, the men were generally *idle*, and idleness led the way to *drunkenness*. Besides this their language was so imperfect and barbarous, that it was impossible by means of it to communicate fully the important truths of the gospel. In order to surmount these difficulties Mr. S. was convinced, that it was absolutely necessary to civilize them, and to persuade them to exchange their own for the English language and habits. For this purpose it was that he wished several white families to be placed among them, and the more completely to accomplish this object he formed the plan of a *school* for the *education of Indian children* in a manner, which should effect a thorough change in their habits of thinking and acting. He proposed that a number of children and youth, from ten to twenty years of age, and among them some from other tribes, should be placed under the care of two masters, one to have the oversight of them in the hours of labour, and the other in the hours of study; that their time should be so divided be-

tween study and labour that none be lost in idleness; that 200 acres of land should be devoted to their use, which they should cultivate; that they should be accustomed to restraint and obedience; that girls as well as boys should be received into the school, and that they should be taught the duties of domestic life; and at the same time that the principles of virtue and piety should be instilled into their minds in a way, that should be likely to make the most lasting impression.

This was the plan for a school formed by Mr. Sergeant, and which by great exertion he was enabled in part to carry into execution just before his death.

It would perhaps be useless to enter into a detail of events, which had relation to this mission at Housatonic, but there are two inquiries that will naturally be made; first, by what means was Mr. Sergeant supported, and from what sources did he derive funds for defraying the unavoidable expenses to which he was subject, and secondly, what success rewarded his labours?

He received an annual salary of 120 or 130 dollars from the *Commissioners for Indian affairs* at Boston, which however was very incompetent for his own comfortable subsistence and that of his family. The General Court, besides building a school-house, and house for public worship, made him a small grant, and for what was still wanting he was dependent on the generous donations of individuals. Among these it is pleasing to recollect the munificence of Mr. Isaac Hollis, of London, who in the course of four or five years contributed upwards of two hun-

dred pounds sterling for educating a number of the Indian boys. Mr. Samuel Holden of London, and Madam Holden were also liberal benefactors of the mission. To these may be added the names of Dr. Watts, Dr. Ayscough, and Capt. Coram of London, and Gov. Belcher and Dr. Coleman of Boston. It is particularly the last mentioned gentleman, whose name deserves to be held in remembrance. He was the early friend of the mission and unwearied in his exertions to promote its interest. Through him the bounty from England was communicated to Housatonic. He rejoiced in the hope of promoting the salvation of the heathen, and it was but four days before his death that "with a sick and faint breast and a trembling hand" he wrote to Mr. Sergeant to make known to him a new instance of the liberality of Mr. Hollis. At the close of this letter we find the following affecting benediction, "My son, the Lord be with thee; and prosper thou when I am dead."

As to the *success*, which attended the benevolent labours of Mr. Sergeant, it was such as must have administered to his heart the purest satisfaction. When he went to Housatonic in 1734, the whole number of Indians living there did not amount to fifty; when he died in 1749 the number was increased to 218; of these 129 had been baptized, and 42 were communicants, 18 males and 24 females. About 70 others had been baptized who were not living. When it is recollected that Mr. S. was cautious as to the admission of members into his church, that he carefully ex-

amined those who offered themselves, perhaps without presumption we may indulge the hope, that most whom he received were real Christians, truly penitent and believing. If however he was the means of bringing but one heathen to the knowledge of the gospel, this event would fill heaven with joy.

The wives both of the Captain and Lieutenant died, expressing to him their hope of salvation, and giving evidence that their hope was not groundless; and several others, while Mr. S. was living, closed their eyes in peace, and joyful expectation of eternal life.

At length the time arrived when he himself was to be summoned into the world of spirits. In his sickness he was frequently visited by the Indians, and he took every opportunity to enforce upon them the instructions which he had given them, charging them to live agreeably to the gospel, as they would meet him at last in peace. So great was their affection for him, that they assembled of their own accord, to supplicate their Father in heaven for the continuance of his precious life.

When he was asked, whether the grave excited any terror, he replied, "Death is no surprise to me. My acquaintance with the blessed world, to which I hope I am now hastening, through the mercy of God in Christ, is not now to commence. I can trust him, in whom *I have believed*, and long ago placed my everlasting dependence upon." On being reminded that his *work was well done*, "I can call myself," he answered, "a most *unprofitable servant*, and say, *God be merciful to me a sinner*."

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At last, in July, 1749, after commending his departing spirit to the blessed Redeemer, he died in peace, and has entered, it is believed, into that rest, which remaineth for the people of God.

Mr. Sergeant has left an example, which in many respects is worthy of imitation. He was frequent in the duty of secret prayer. Morning and evening he worshipped God in his family, reading at the same time a portion of the sacred Scriptures, and making such observations upon it as he thought would be useful. He preached four sermons every Lord's day, two to the English, and two to the Indians, and in the summer season usually spent an hour with the latter after the common services, instructing and warning and exhorting them in the most familiar manner. Besides this, during the week he kept his eye upon them, and continually endeavoured to promote the objects of his mission. He was very careful in the improvement of his time. He translated into the Indian language those parts of the Old Testament, which contain an account of the creation, of the fall of our first parents, of the calling of Abraham, of the dealings of God with the patriarchs and children of Israel, and those which relate to the coming of Christ, and the whole of the New Testament, excepting the Revelation. This was a work, which cost him much labour, and the reading of it to the Indians, as their language abounded in gutturals, was extremely fatiguing.

Mr. Sergeant was just, kind and benevolent; compassionate to the afflicted, liberal to the poor, friendly to his enemies,

and anxious to save the sinner from death. He was careful not to speak evil of any one. No envious or unkind word fell from his lips, and no resentment was excited by the injuries he received. His cheerfulness did not degenerate into merriment, nor his seriousness into melancholy ; but he seemed always to have the quiet possession of himself.

Such is the representation, which is given us of the Rev. Mr. Sergeant. Many traits might be added to this portrait, but those who wish for more minute accounts are referred to the pamphlet already mentioned.

The reader, who with a benevolent joy has seen the gospel conveyed to the Indians at Housatonic, will naturally desire to know what has been the state of that tribe since the death of Mr. Sergeant. The Rev. Jonathan Edwards succeeded him as missionary at Stockbridge. A number of years after his death the whole tribe emigrated to New Stockbridge, near Oneida, in the state of New-York, where they now live under the pastoral care of the Rev. John Sergeant, a worthy son of the excellent man, a sketch of whose life and labours has thus been given.

W.

Religious Communications.

ON THE INFLUENCES OF THE HOLY SPIRIT.

(Concluded from page 419.)

If the doctrine of divine influence, as before stated, be true ; we are reminded of the unspeakable goodness of God. He has not only ushered in an economy of which divine grace lies at the foundation ; he has not only sent his Son, the great and blessed IMMANUEL, from heaven, to open a way for the exercise of mercy ; to open prison doors to them that are bound, and to break their chains ; but he sends his spirit, to take them by the hand, and lead them out. As all outward means, however numerous, or forcible, are insufficient for our delivery, on account of the deep corruption of our hearts ; he sends his Spirit, to operate within, that, by the joint influ-

ence of outward means and inward agency, he may take possession of that seat to which he is entitled ; but which has long been occupied by the world and sin.

2. It appears, likewise, that our depravity must be very great indeed, or else such a kind and gracious gospel, as that of Christ, would need no spiritual influence to procure it a ready reception. It is strange, that sinners under sentence of eternal death, need to be urged to accept pardon, and a heavenly inheritance. Men do not require urging to accept earthly benefits. They readily and gladly accept them. One would suppose, that men would be greatly dissatisfied with their sinful state, and very anxious to avoid the dangers of it ; that the offer of forgiveness and eternal life would be em-

braced with joy unspeakable. But instead of this, so great and inveterate is our attachment to sin, that without the impressive, persuasive, and transforming influence of God on the heart, these offers would certainly be rejected, and we should remain in the number of those, who *will not come unto Christ, that they may have life.*

3. If the preceding observations be true, and the influence of the Holy Spirit be essentially necessary to conversion and a holy life ; it is highly important, that this doctrine should be sensibly felt. We ought to imbibe this, as a first principle, that, in the work of religion, nothing effectual will be accomplished merely by our own strength ; and that therefore reliance is to be had on the grace of Christ. Impressed with this idea, we are humbly to acknowledge before God our present corruption, the fatal influence, which sin has obtained over us, and earnestly to implore, that God would endue us with divine strength, and direct our souls to himself. It is by divine influence on the heart, counteracting corrupt inclinations, weakening the power of sin, and directing the mind to God as the chief good ; it is in this way, and not by the mere strength and independent exertion of man, that the obedient servants of Christ, in all ages, have attained a state of holiness and glory.

And if it be important to realize this doctrine, in the very outset of a religious life, in our first inquiries after salvation ; it is no less important, that the Christian realize it, in his endeavours after progressive sanctification. The pious believer will no more

advance in the ways of righteousness without the influence of the Spirit, than the sinner would, without it, turn to righteousness. If we be the children of God, our lives are spiritual, i. e. not only conformable to reason and the dictates of the mind ; not only opposite to sensuality and the law in our members ; but, in a manner imperceptible, influenced and directed by the Spirit of God. If we *mortify the deeds of the body*, it is *through the Spirit*. If we be not in the flesh, but in the spirit, the Spirit of God dwelleth in us. *And, if we have not the Spirit of Christ, we are none of his.*

4. This doctrine of divine influence is exceedingly comfortable to those, who have a just opinion of their own weakness, ignorance, and corruption. How strong are the temptations, to which Christians are sometimes exposed ! How arduous is the warfare, in which they are engaged ! How numerous are their enemies ; and how unequal is their strength to all the opposition, which they are required to encounter ! But God has a perfect knowledge of their situation. He knows every circumstance with regard to them. He knows the very kind of aid and direction which they need. By humble application to him, accompanied with their own watchful endeavours, they are sure of being saved from the hour of temptation ; not indeed from being tempted, but from being overcome ; from being tempted beyond what they are able to resist. God is able to make all grace abound toward them ; to establish and confirm them ; to invigorate their reso-

lutions, to subdue their sinful affections, and to enable them to triumph, through Christ Jesus. The work of our salvation, blessed be God, is not put exclusively into our own hands. It is not confided to our own strength. We are to use the strength communicated from above. *It is God that worketh in us to will and to do of his good pleasure ;* and therefore we are required to *work out our salvation with fear and trembling.*

5. This doctrine of divine influence affords great relief to the Christian's mind, when he is called to act in perplexing circumstances ; when he is required to take some active part, but yet knows not, on which side the path of duty lies. He feels disposed to do right, but knows not what is right. He then rejoices, that there is a Being, of whom he can ask wisdom ; who is ready to pity the ignorant, and those that are out of the way. He knows that in God there is infinite wisdom ; and after lamenting his own ignorance, and imploring divine light and direction, he feels the burden, in some measure, removed. He feels a humble hope, that God will lead him to a right determination and suitable conduct. Most Christians are sometimes placed in such circumstances as these ; and know the feelings, of which we are speaking.

Lastly, as true believers are said to have the Spirit dwelling in them, it becomes an important subject of inquiry, whether we have this Spirit, or not. And the apostle gives us a rule, by which this is to be determined. If we are led by the Spirit, we shall mortify the deeds of the

body, we shall maintain a continual warfare with sin ; we shall be crucified to the world, and the world to us, by the cross of Christ ; we shall curb, restrain, and mortify those corrupt desires and affections, which oppose the gospel ; we shall be spiritually minded, and show that we are risen with Christ, by placing our affections on things above. We shall be employed, every day, in maintaining and strengthening the new and spiritual life. That day, that month, or that year, will be viewed by us, as best employed, and as turning to the best account, wherein most has been done for God, and for the weakening and subversion of sin, in ourselves and others. The character of God will appear glorious, sin hateful, and holiness, above all things, lovely and desirable. The Spirit of God excites to humility, and leads us to speak of ourselves, in secret worship, in worse terms, than we should think ourselves justified in applying to any of our fellow men.

These are some of the general qualities of those, who are led by the Spirit, and are the sons of God. If these qualities be possessed by us, we have unspeakable reason to rejoice and bless God, and to press on vigorously after greater attainments. But, if we have them not, it is strongly to be apprehended, that we are in a state of sin, of danger, and condemnation, and may with good reason be urged and exhorted to flee from the wrath to come. Let every reader bear in remembrance these solemn words, in which is a brief description both of the righteous and the wicked. *If ye walk after the*

flesh, ye shall die ; but if, through the Spirit, ye do mortify the deeds of the body, ye shall live.

LEIGHTON.

THE DOCTRINE OF THE ATONEMENT OF CHRIST BRIEFLY EXPLAINED AND DEFENDED IN A SERIES OF LETTERS TO A FRIEND.

LETTER I.

The Doctrine stated.

DEAR SIR,

AGREEABLY to your request, some thoughts on the Doctrine of the Atonement are here offered to your candid consideration. A doctrine, which is much objected to by those who style themselves *rational Christians*, and also by some others : but which seems to be plainly taught in the Scriptures as an important article of the Christian religion.

It has been, I think, the general belief of Christians, particularly, as professed in the Protestant churches, that the sins of men were imputed to Christ, or judicially charged upon him, as their sponsor : That their guilt, or the obligation they were under to suffer deserved punishment, was transferred to him : He having by the appointment of God the Father, and his own free consent, undertaken to make satisfaction to the law and justice of God, by bearing the punishment due to their sins, in their stead ; that so God's infinite hatred of sin and love of righteousness being fully exercised and expressed, and the ends for which the punishment of sin was necessary, as well answered as they would have been in the punishment of the sinners. He might, consistently with the hon-

our of all his perfections, and the interest of his universal kingdom, pardon, and justify all those who by a true faith are united to Christ, and so receive the *gift of his righteousness*.

But to prevent mistake, it must be carefully observed, that we are far from imagining that the sins of men were transferred into Christ, for in him was no sin. It is impossible that the act of one person should be made the act of another. Nor can the criminality, the blameworthiness, the desert of punishment, which is inseparable from sin, be shifted from the sinner to one who is personally innocent. Far be it from us to imagine that Christ became blamable, or that he deserved punishment, or that God was displeased with him, in consequence of his becoming our sponsor, and assuming our guilt, or penal obligation. The Father was ever well pleased in his beloved Son, who was never more the object of his complacency, than when he bore our sins in his own body on the tree. The guilt and punishment of our sins was not deserved by him, but he became subject to it by voluntarily taking this burden on himself. And so the punishment of our sins became *due to him*, as being responsible on our behalf, though it was not *deserved* by him.

We must not then confound the *guilt* of sin, with its *criminality*, or *desert* of punishment. It is true the word is sometimes used to signify a state of being blamable or faulty. But by the guilt of sin we understand *the obligation to punishment* to which the sinner is subject by the threatening of the law. In this

sense the word is always used by our divines in treating of the redemption and satisfaction of Christ. Though the demerit of sin, or its desert of punishment, is inseparable from its evil nature, and it must remain forever true that a sinner deserves punishment; and though according to the law every transgression must receive its deserved punishment, yet the penitent and believing sinner may be pardoned, and so freed from his guilt or penal obligation, in consequence of Christ's taking it upon himself by the approbation and appointment of the Father. Tho' the law and justice of God, and the interest of his kingdom, require that sin be punished, yet the sovereign of the world might consistently with justice, and the spirit of the law, so far relax its rigor as to transfer the penal obligation of sinners to their approved and authorized sponsor, who by suffering the penalty of the law in their stead has freed all penitent believers from their guilt or exposedness to deserved punishment, his satisfaction and merit being accepted in their behalf, as equivalent, and answering all the ends for which the punishment of sin is necessary.

To impute sin, or righteousness to any one, in the language of the Scriptures, does not mean the same with judging that he had sinned, or that he is in himself a righteous person. To impute sin to a person, is to charge it to him so far as to hold him subject to the penalty thereto annexed, as if he had sinned. To impute righteousness is to accept one as entitled to the rewards of righteousness, as if he were a righteous person. So Paul wrote

to Philemon, that if Onesimus had wronged him, or owed him any thing, he should impute it to him, (so it is in the Greek.) He did not mean that Philemon should think that Paul had wronged or owed him, but that he should charge him with whatever Onesimus might owe, and he would be responsible for it. And he elsewhere mentions the blessedness of the man, to whom righteousness without works is imputed. This could not mean that he was judged to be personally righteous in the eye of the law. It could not be his own righteousness which was imputed to him. For he is described as a pardoned sinner, whose sins were covered, and not imputed to him. Though in himself he was not righteous, but a sinner, and God knew him to be such a one, yet he did not impute sin, but imputed righteousness to him: that is, he freed him from guilt, and exposedness to punishment, as if he had not sinned, and accepted him as righteous, and entitled to the reward of righteousness, on account of the righteousness of his sponsor given and imputed to him.

How this transferring of the guilt of sin, and the rights of righteousness, is consistent with the justice and truth of God, may perhaps be considered hereafter. In the mean time, if this should appear to be the doctrine of the Scriptures, we should be cautious of objecting to it, tho' our reason should be puzzled in accounting for it. Let us then have recourse to the law and to the testimony, searching the Scriptures whether these things are so. If we should not be thought worthy to rank with the *rational*

Christians, yet if we can attain to be *scriptural ones*, we may think ourselves happy. I would, however, not neglect to use, as well as I can, the small share of reason which God has given me, in investigating and ascertaining the true meaning of the divine oracles, by comparing more obscure or ambiguous passages with those whose meaning is more plain and determinate. To explain the Scriptures by the Scriptures seems to be a rational, as well as approved method of procedure. May God assist and succeed the attempt. With respect and affection, your friend,

A Christian of the ancient School.

(To be continued.)

ORIGINAL LETTERS, FROM AN
AGED MINISTER TO A YOUNG
STUDENT IN DIVINITY.

No. 3.*

My Dear Sir,

I SHALL join my poor petitions, that HE who "giveth liberally," may be with you in the important design you mention.

And when that first object, that of collecting together the doctrines, and the sentiments of Revelation, is accomplished, a second will naturally come in view;—that of studying the transcendent *eloquence* of those divine writings, and enriching the mind by attentively noting the varieties of energetic expression with which great truths are conveyed; the numerous striking figures, and turns of thought; and the inimitable specimens of the beautiful, the pathetic, and the

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* No. 2 of these Letters has been unfortunately lost. We will thank our Correspondent to forward another copy.

sublime; with the simple majesty, which runs through the whole volume. I mention this now, because many of these specimens will meet us, while we are pursuing the first object; and may therefore be minuted as we go along. But they will deserve to be made a distinct branch of study. Where else can we find the truths of religion conveyed with such majesty; or in a manner, which awakes such great and exalted sentiments?

I doubt not it has often occurred to you, whether prayer, which constitutes so important a part of the public exercises, should not be more premeditated, than it often is; and have more of meaning, and be more inspired, enriched, and diversified with the varieties of sublime and impressive devotional matter, which the Scriptures furnish. Improve then upon those, who have gone before you. In this there is a large field open for it. It is easy to observe *who* has not attended enough to this branch of study. But accept it as a proof of sincerity, that I dare not omit a hint of this nature, though it brings up in a strong view, my own deficiency. It is nevertheless true, that prayer, though I believe it should be generally more compendious, than it is, might become as interesting, as any part of public exercise, and such it ought to be. Such it was, indeed, where Colman, the two Coopers, President Davies, and a few more officiated. And it may be again, if with the attentions now hinted, the Spirit of grace and supplication shall concur, which, that we may both experience, is the continual wish of your friend, &c.

My dear Sir,

No. 4.

I AM much pleased that you find such friendship and valuable society with Mr. — I hope you will derive much assistance and animation from him in those studies, in which I pray the MOST HIGH to grant you the best direction, and the happiest success.

With respect to your choice of books, though I have not an idea of adding much to what will meet you from other quarters, I will however drop a hint or two. One is, to prefer those authors, who take up divine subjects, in the way which is most agreeable to their nature, and most adapted to interest the heart. Divinity has this special quality ; that it is always wronged, when it is treated in a mere speculative manner. Yet it often has been, and by great writers, especially where they treat upon the great first principles of natural or revealed religion. Yet these, *because they are* first principles, are the more interesting, and should be treated as such ; and when they are, the effect is perceived at once. I do not suppose that either of us considers Necker, as a finished divine. But there are some specimens in him of the kind I refer to, which are certainly very impressive ; and worthy to be remembered by the divine and the preacher : Particularly in his 5th chapter on the importance of religious opinions, to which I refer you. Yours, &c.

(*To be continued.*)

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For the Panoplist.

● ON THE RESURRECTION OF
CHRIST.

THE arguments, which I have selected for the subject of this

essay, are such as are connected with the story, propagated by the Jews, *that the disciples came by night and stole the body of Jesus, while the watch were asleep.* Of course but a small portion of the arguments in favour of the resurrection must be expected. I lay no claim to novelty ; if any one shall say, "I have heard, or thought of the same before," perhaps some others have not. The advancement of the truth, not the gratification of curiosity, is my sole object.

The body of Jesus, let it be remembered, was placed in a sepulchre, which had been cut out of a rock ; all entrance into it therefore was excluded, except at the mouth. The mouth was closed by a very large stone, and guarded by a band of Roman soldiers, who, as it is well known, if found asleep at their posts, must have answered for it with their lives. How happened it, that the disciples, who undoubtedly were apprized of this military law, and of the other facts referred to, should venture to gain access to the sepulchre, at so great a hazard ? Knowing the watch to be *awake*, they must have despaired of success ; and what reason had they to imagine that sixty or seventy men, for such was the usual number of a Roman guard, would suffer themselves to sleep, at the risque of their lives ; and that all would so sleep at the same instant of time ? Here would indeed have been a miracle, how much soever the enemies of Christianity may wish to avoid one in matters of revelation.

But, admitting that the soldiers were *asleep*, how could they testify that the disciples stole the body ? They might, it is true,

testify that, before they slept, the body was there ; and that, when they awoke, it was missing ; but this is not telling *how* it was missing ; whether through the stealth of the disciples, or miraculously, or any other mode of escape. But I will not waste time in examining the evidence of facts, which were witnessed by persons *asleep*.

Admitting again that the soldiers were asleep, how happened it, that the disciples knew that fact ? We cannot suppose that they were watching such an event, an event the most improbable, and beyond the power of the imagination itself to fancy. Besides, what reason had they, or any body else, to suppose that the body could be conveyed away without giving alarm to the soldiers, when it is considered, especially, that many hands would be required to move the stone from the mouth of the sepulchre,* and that this could not be performed without producing a very considerable noise ! Would it, furthermore, be natural for the disciples, in their haste, to be so particular, as to strip the body of its winding sheet, and the head of its napkin ; and, wrapping them up in separate parcels, to lay them carefully in the tomb ? Would it not have been more natural, to take the body with its clothes about it, and make all possible dispatch, to avoid detection ? Why did they choose the latter part of the night, as it must seem they did, on the supposition made, for such an expedition ? For it should be considered that, after they had stolen

the body, it was incumbent upon them also to conceal it.

Had the chief priests believed that the body was stolen, why was not an immediate search ordered, to discover where it was deposited ? Had search been made, there is every reason for believing that a discovery would have been the result. It is no very easy matter to conceal a dead body for any great length of time, so that no traces of it be observed ; and at that time, in Jerusalem and its environs, full of people collected to keep the passover, the difficulty must have been increased. The thing was *possible* indeed ; and that possibility, we allow objectors to employ to their utmost advantage. That the chief priests believed nothing about the stealing of the body, and that they fabricated the story themselves, or connived at the fabrication, is manifest from the fact, that they made no effort to detect the *fraud* of the disciples, as they would term it. They had the strongest motives to expose to the world the knavery of these men, if any such knavery existed ; they had the fullest reason to believe, that by a diligent search the body might be discovered ; if such discovery had been made, Christ would have been proved, at once, to be an impostor ; his religion have been overthrown ; and themselves not only exonerated from the guilt of putting him to death, but shown to be highly praiseworthy in vindicating the truth of God. These were motives, which could not have failed to influence the minds of such men, as composed the Sanhedrim of the Jews ; men covetous of a character for zeal in their religion, and little

* See Mark xvi. 1—4 ; also xv. 46.

¶ See John xx. 6, 7.

desirous of being considered, in the eyes of the people, as guilty of the blood of an innocent person.

On the *soldiers' sleeping*, I would finally remark, that of all occasions and of all seasons, that occasion and that season were most unfavourable for sleeping. This same Jesus, whose body they were guarding, not many hours before, had been put to death at the instigation of the Jews, whose king, MESSIAH, and deliverer, he had affirmed himself to be. He had declared himself to be the Son of God; had asserted that, though dead, he should arise again. When he gave up the ghost, nature seemed convulsed; the dead left their graves; the rocks confessed some mighty power, and were rent asunder. The minds of all the people had been occupied, and were still occupied, with the novelty, mysteriousness, and importance of what had taken place. These soldiers knew all, which had been done; they themselves, in all probability, had borne a part in the transactions, which preceded and accompanied the crucifixion; were of the number of those, who had arrayed him with mock ensigns of royalty; had insultingly cried, "Hail, king of the Jews!" had spit upon him; and smitten him with the reed, which, in derision, they compelled him to carry, as a sceptre. Notwithstanding these insults, their own consciences must have testified, as Pilate's did, that he was a blameless person; that what they had done, they performed, not because any thing in his life was worthy of reproach, but in the hard-hearted merriment of a Roman soldiery, to whom executions were pastimes,

rather than scenes of pity. The time was now rapidly approaching, when, according to his prediction, he should rise from the dead. It was the stillness of night; apprehension was awake; curiosity was alive—could the soldiers sleep? A few moments would decide, whether the object of their watch were the body of a crucified *malefactor*, or whether the Lord of glory would arise from the tomb. If even *these* soldiers, in such a time, could sleep, they were not men, but beings, in whom some of the most distinguishing traits of the human character were wanting.

But I affirm that the soldiers never told the Sanhedrim the story of stealing the body; and that for these good reasons. First, the soldiers were awake and on guard; they were therefore witnesses of whatever took place; and, if the body were removed, they must have known, and been consenting to it; the improbability of which, i.e. of their consenting, is sufficiently evident from the fact, that the opposers of the resurrection, who catch at any thing to save their cause, never, I believe, attributed to the soldiers any connivance with the disciples; or, on the other hand, if they were not witnesses of what took place, whereas they were not asleep, they must have been supernaturally influenced, in order to prevent their knowledge of what was transacted. But they, who would admit such a preternatural influence, would, I suppose, concede to us the resurrection. On either supposition then, that the soldiers were witnesses, or were not, it would seem, that they were not the authors of the story. Secondly,

the guard had every motive for not publishing such a tale. The publishing of it would have been an acknowledgment of a capital offence, and the soldiers well knew that the Jewish Sanhedrim would be the first men in the world to expose them, in such a case, to the penalty of the law. They would expect to be questioned at once, "if the disciples came for the body, why did you not apprehend them?" But, "we were asleep." "How then do you know the truth of what you assert? the world must be persuaded by another story than this, and we shall see that you reap the full reward of your neglect." Thirdly, had the soldiers been asleep, or had they suffered the body to be stolen; they would, beyond a question, have asserted its resurrection; if asleep, to secure them from punishment; if conniving at the theft, besides the avoiding punishment, to carry on the deception.

I am aware of one objection to what has been said concerning the fabrication of the story. It is this; "Had the story been so very improbable, those acute men, who composed the Sanhedrim, would never have published it; but it is certain, that they did publish it, and the Jews to this day give credit to it; the more then you endeavour to show its improbability, the more you establish its probability; that is, your argument defeats itself." I answer; whether the story is probable or not, any man may judge for himself, as well now as eighteen hundred years ago, so far as facts are handed down to us. But remark, these men had but one alternative; either to report that the disciples

removed the body, or to admit its resurrection. Let any one reflect as much as he pleases, he will find, it is believed, no other. Now the resurrection is out of the question; a thing in no way to be admitted. The disciples then removed the body, and in so doing acted by stealth, or by permission of the keepers; of the two, the removing of it by stealth, no doubt, is the more probable supposition, improbable as it is; and so, it seems, the Jews considered it. Remark farther, that men always admit with readiness any thing to disprove what they vehemently wish to be untrue, or that others should believe to be false. No great wonder, therefore, that the Sanhedrim, in their trying dilemma, fabricated even this improbable tale, to screen themselves from the imputed guilt of having put to death the MESSIAH of their nation.

Arguments to prove the resurrection of Jesus might be greatly multiplied. I know of no fact in history, which I would sooner undertake to evince, with the hope of success, were men as willing to believe things of everlasting, as they are of temporary moment. The stealing of the body of Christ was incomparably the most probable story, which the sagacity of the most sagacious among the Jews could invent, in order to convince mankind; and it is the only one, on which to this hour the whole people of the Jews, scattered throughout the world, found their disbelief of the resurrection. The absurdity of the story I have endeavoured to expose in a short and perspicuous manner, by laying hold of some of the most prominent circumstances,

which present themselves to an inquirer. If Christ Jesus arose from the dead, the Christian religion is true ; if this religion is true, it behoves all men to embrace it ; for it assures us, that salvation can be hoped for from no other. Whether we admit the evidence of the resurrection, therefore, or not, is no trifling matter ; our interest is to know and obey the truth, whatever it is, and the truth alone will make us free.

B. C.

REPLY OF LUTHER TO J. C.

DEAR SIR,

IT is no small satisfaction to observe the traits of an ingenious, inquisitive, and candid mind, which your communications display. Such a mind is suited to understand and receive the truth. The additional remarks, which I have to suggest, shall be as concise as possible. For such controversies, when carried to a great length, seldom fail to become unprofitable and irksome to readers.

1. It cannot be unobserved, *that you have changed your ground.* In your first communication you took the ground of objection against the doctrine of the saints' perseverance. Your arguments were expressed in such decisive terms and urged with so much energy, and such a cast was given to the whole performance, that it was natural for readers to consider you, as not fully believing the doctrine. At least, it is certain, that *all you wrote was against it.* But now, without any notice, you take ground entirely different. Your remarks, you tell us, "are by no means intended directly or indirectly to

operate against the doctrine of the saints' perseverance." The difficulties, which your first paper unfolded, seem all to have vanished. In short, your first appearance was wholly in the dress and manners of an *Arminian*. Your second exhibits you an *old Calvinist*. This change, which is not by any means censured, must be kept in mind in order to a proper treatment of the subject. Before, my business was to remove objections against the doctrine of perseverance. Now it is quite different.

2. *Your concessions deserve notice.* You acknowledge the *candour* of Luther's observations ; and, if you view his arguments as intended to defend the doctrine of perseverance upon the ancient Calvinistic ground, you concede that many of them have *ingenuity and force.* You speak in another place of their being *clear and forcible in themselves.* Now if Luther's arguments have *a spirit of candour* ; if they are *clear and forcible in themselves,* and *forcible* too on that Calvinistic ground, which you now choose to occupy ; they are, one would think, just what you desired, and certainly answer the purpose, for which they were written. Why then are they not satisfactory ? Because you have suspicions as to Luther's design. It may be proper, therefore, to remark,

3. *On the sentiments, which you are pleased to charge against Luther.* Although you do not directly call in question the strength of his arguments ; yet there is something, which leads you to suspect, that he did not mean to defend the doctrine on Calvinistic ground. Still you

do not feel very confident. Your language is that of uncertainty. "We may have mistaken the design of the writer." You may feel assured, that the licence you have taken to conjecture L.'s meaning has exposed you to mistake. You charge him with holding, "that David did totally apostatize from God and holiness; that he fell, for a time, into precisely the same moral state, in which he was previously to his conversion; that other good men are sometimes entirely holy, and sometimes entirely sinful," &c. All this you infer from the following passage. It is asked, *what would have become of David, if he had died in the midst of his crimes?* Luther replies, *If he had died impenitent, he would have been lost.* Here you think Luther fairly concedes, "that, in his opinion, David did totally apostatize from God and holiness; that he fell into precisely the same moral state, in which he was previously to his conversion." Luther freely owns that his idea was not so clearly and definitely expressed, as it ought to have been, and that his language may possibly give some occasion for your inference. He therefore begs leave to remark, that when he uses the expression, "if David had died *impenitent*, he would have been lost," he does not mean that David, in order to salvation, must have died in the act of repentance. A regenerate person, whose pious exercises are suspended in the last solemn scene, has as sure a title to heaven, as one, who dies, triumphing in faith and hope. The mercy of God has not made salvation to depend on the act of re-

pentance and faith in a dying hour. David was a good man, a penitent, a believer. If he had turned from penitence to impenitence; if he had become a re-impenitent, or a total apostate from religion, he would have been lost. This is Luther's meaning. "If David had died impenitent; or as he would now more fully and definitely express it; if he had again become an impenitent sinner, or had totally apostatized from God and holiness, he would have been lost." But is it involved in the nature of a supposition, that the thing supposed does or must actually take place? Because Luther says, if believers should become apostates, they would perish; can he be charged with holding, that they are apostates in fact?

4. Let us, with care, attend to the construction of Heb. vi. 4, 5, 6. It may be pertinent to remark, that the question among Calvinists, who adopt different constructions of this text, does not relate to the theory of divine truth. It is merely this; whether the passage contains one or the other of two sentiments, which are equally admitted on both sides. In other words, the question respects no essential truth of religion, but merely the construction of a particular text. It is also granted that many plausible arguments have been urged in favour of each of the two constructions. Nor do I pretend to decide, with certainty, which arguments preponderate. It is my first wish, that the arguments on both sides may be fairly exhibited, and that readers would form a conclusion, not according to my judgment, but according to the truth. While I

suggest some of the considerations, which favour one construction, I should be gratified if some writer would exhibit, to the best advantage, the arguments, which may be used to support the other.*

1. It is urged, that the passage respects the regenerate, because the description is too high for any unregenerate persons. *Tasting the heavenly gift ; being made partakers of the Holy Ghost ; tasting the good word of God, and the powers of the world to come*, and all other phrases like them, in their common scripture use, refer to the renewed. All the phrases, here employed, taken together, form a description, which none would think of applying to the unrenewed, were it not for the supposition of their falling away, which is introduced at the close. But this is nothing different from the language of solemn caution, which Scripture often addresses to the saints.

2. Do not these words, "It is impossible to renew them again to repentance," clearly denote, that the persons intended had been *once renewed to repentance*? If true repentance, or as Dr. Owen allows, "if a gracious change of mind," is meant in the last place, is it not meant in the former? If true repentance be not meant, what is the evil pointed out? It is impossible to renew them to a *false, ungracious repentance*.

3. Does not the supposition, that the characters intended by the apostle were unrenewed or

* The Editors are happy to have it in their power to present these arguments as stated by a very able and accomplished writer. See page 466.

hypocritical, render his reasoning nugatory? *If unrenewed sinners, partially reformed, fall away*, from what? from their serious, though ungracious profession and deportment; *it is impossible to renew them to repentance*. Thus falling away, they shall certainly perish. But it is equally true, that if they do not fall away, but continue as they are, they shall perish. Is it not difficult to conceive, that the apostle used so many solemn words, merely to warn men not to fall away from a state in which it was death to remain? These, with some other considerations, incline me at present to think, that the passage belongs to the regenerate. According to this construction, the apostle informs Christians, what would be the consequence of their *falling away*. It would be impossible to renew them again to repentance. "This," you say, "is Luther's explanation of the passage. But he still believes that David did fall away, and that every renewed person frequently falls away, and yet is renewed to repentance." But what has Luther said that implies this? With reference to David, indeed, he spoke of believers' *falling*. But surely the difference between *falling*, and *falling away*, is evident. The old English translations render this passage, if they shall *fall*; which Dr. Owen well observes, "expressed not the import of the word."

The best saints on earth *fall*, but do not *fall away*. The Greek word here rendered *fall away*, is the same, which the Septuagint use, Ezek. xviii. 24, where the case of apostates is mentioned. "In his trespass that he

hath trespassed;" or as it may more literally be rendered; "*in his falling away in which he fell away*," or to lay aside the Hebrew idiom, "*in his grievous or total falling away*, he shall die." The Hebrew word מצל in this place the LXX sometimes render by αποστασις.

What great difficulty then attends the construction of this passage? You, indeed, present one difficulty in the following words; "Will it be said, that by *falling away* the apostle did not mean simply falling away, however complete, but an *irrecoverable* falling away? Then the text will amount precisely to this; "Those, who fall *irrecoverably*, it is impossible to *recover*." This, as you observe, is not much in the apostle's way of writing. According to him, their being *irrecoverably lost* is the consequence of the particular sin mentioned. "If they *fall away*;" if they turn from their righteousness, or totally apostatize from God; this is the sin designed; "it is impossible again to renew them to repentance." This is the dreadful consequence, which the righteousness of God has threatened.

The falling away here designed is extremely different from the sins, into which believers daily fall, or into which they are surprised by sudden temptation. From these, covenanted mercy will recover them. *Falling away* differs also from the sins of those, who have never been renewed to repentance. For good men to apostatize from the kingdom of Christ and become again the servants of sin, would be widely different from the conduct of those, who have never

tasted the heavenly gift. And God has judged it proper to guard his people against falling away by the most alarming commination. The sins of wicked men in general may be repented of and forgiven. But the sin of *falling away*, fixing men absolutely in impenitence, would, if committed, be irremissible, and exclude them forever from the covenant of grace. How momentous, then, how interesting to Christians, and how conducive to their persevering in holiness, is the apostle's premonitory address!*

5. Toward the close of your observations you inform us, that "the Calvinist tells a professor,

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* Since Luther finished his reply to J. C. and transmitted it to the Editors of the Panoplist, the observations of a learned friend have excited his attention to the following criticism.

The hypothetical expression, "*If they shall fall away*," is not, it is asserted, a just translation of the original. The words, και παραπισοντας, are evidently used to complete the description of the characters before introduced. The proper rendering of the passage is obviously this: *For it is impossible to renew again to repentance those, who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, and have fallen away.* The last clause, και παραπισοντας, is no more hypothetical, than the one, which precedes, και καλον γευσαιμινους Θεου ρημα, &c. If this criticism be valid, the *falling away* mentioned *actually* belongs to the persons described, whom, on that very account, no Calvinist will consider as true believers. Accordingly, there will remain, it is said, no further controversy respecting this passage among those, who hold the doctrine of the saints' perseverance.

if you entirely lose holiness you are lost." As you professedly embrace the principles of a Calvinist, I wish, Sir, without questioning the propriety of such an address, to make a little inquiry as to your meaning, when you use it. You tell a *professor*, "if you entirely lose holiness, you are lost." Do you consider the professor thus addressed, as a sincere godly professor, or a false professor? Or do you leave it to be applied to either, without determining which? If you mean a *false professor*, then the naked sentiment conveyed is this; *if you entirely lose the holiness, which you never had, you are lost*. If you mean a *godly professor*, then the address agrees perfectly with the construction of Heb. vi. 4—6, which has just been defended. If you would leave it to apply to either, without determining which; then you leave us at liberty to adopt *either* of the two meanings, which have been mentioned, and the spirit of the address is plainly this; *whether you are a true, or a false professor, if you entirely lose holiness, you are lost*.

As to the evidence of persons' being in the covenant of grace, or not, I would briefly remark, that their finding in themselves, at present, no exercise of piety, is no *certain* proof against their being saints. As far, as sin prevails in believers, it sensibly obscures the evidence of their being heirs of glory. But their being conscious at any time, of nothing but sin, is no *infallible* proof against their saintship. If they always perceived themselves to be the subjects of holiness, they might always feel assured of salvation. But it is to

be most seriously remembered, that the only evidence of our being *in the covenant of grace* is to be found in the exercises and fruits of holiness.

6. I cannot willingly close without observing, that every attempt to account for the perseverance of saints on any ground, but the gracious purpose of God, and the promised agency of his Spirit, appears antisciptural, and tends to keep them from the rock of their confidence. The hypothesis of a principle or seed of holiness, inherent in believers, is wholly inadequate to the purpose. Admitting there is a principle in the renewed hearts of believers, distinct from actual conformity to God's law, and antecedent to good affection, which is nevertheless the foundation or spring of good affection; that principle or substratum of good affection cannot be supposed to operate independently of divine influence. So that perseverance must still be considered, as resulting wholly from *the unfailing energy of divine grace*. After the writings of Reid, Stewart, and others, it is too late to depend on any analogical or hypothetical reasoning respecting the operations of the mind. In the present case such reasoning appears quite unnecessary. Man possesses the faculties of a rational, moral agent. He is capable of right, and of wrong affection, of holiness and sin. When, as a moral agent, he is under the sanctifying influence of the Spirit, or in the words of Scripture, when *God worketh in him both to will and to do*, his moral feelings and acts are holy. When he is governed by a depraved heart, his moral feelings and acts are

unholy. The regenerate are habitually, and on the whole, progressively under the influence of God's spirit, and consequently they are habitually and progressively holy. But they are not always guided and sanctified by God's Spirit. Sometimes they are governed by a spirit, which is in direct opposition to the Spirit of God. Thus far we keep free from useless hypotheses, and stand upon the ground of certainty. Scripture teaches, that the holy affections of believers are the special effect of God's gracious Spirit. But Scripture and experience teach also, that their affections are not uninterruptedly holy.

You are pleased to assert that, according to Luther's scheme, the saints cannot with any propriety be said to *persevere*, unless persevering, and not persevering, are terms of the same import. Again, you signify that Luther's scheme does not make perseverance in well doing necessary to salvation. But does not this all spring from misapprehension? For it is a prominent truth in Luther's scheme, that, *although the salvation of real believers is certain, their perseverance in well doing is indispensably necessary, as the means of obtaining it.* He indeed holds that their perseverance in well doing does not imply, that they are *always* engaged in well doing. A man's persevering in a journey to a certain city does not necessarily suppose, that he is always in motion towards the place. He may sometimes stop; and sometimes turn aside from the right way, and lose himself in bye paths and dismal swamps, or be greatly hindered by rob-

bers. At other times he may perhaps be discouraged by the difficulties he meets, and even begin to go back. Yet, after all, he may *perseveringly* pursue his journey, and safely arrive at the intended place. Though a man, engaged in the pursuit of any science, is sometimes entirely negligent of his study, and spends whole days in a manner, which directly tends to prevent his success; he may, on the whole, *persevere*. In like manner, Christians *persevere in well doing*, although at times they entirely neglect well doing, and fall into great sin. Their perseverance is, indeed, the consequence, not of any secret principle or spring of holiness *in them*, but of God's special agency. *Their persevering* is altogether the effect of *divine preservation*. "They are kept by the power of God." The Lord is their Shepherd. He watches their steps; strengthens them when they are weak; raises them when they fall; reclaims them from all their wanderings, and guides them by his own right hand. All their springs are *in him*. Though in themselves feeble, erring creatures, liable to fall, backslide, and perish; yet, with such a keeper and guide, they are safe. Thus, dear Sir, have I been taught by the Scriptures to view the character and condition of believers in this life; thus to charge all weakness, all imperfection, all sin to *them*; and to ascribe wholly to God the beginning, the continuance, and the consummation of their holiness.

LUTHER.

AN EXPLANATION OF HEBREWS
vi. 4, 5, 6.

IN the place above referred to, we find these words, "It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves afresh the Son of God, and put him to an open shame."

It is manifest, that the words recited can have no reference to the *defectibility* of *true* saints; for all, who suppose that such may fall away, believe that it is possible for them to be renewed again to repentance.* But of the apostates, mentioned in the passage before us, the apostle says, "It is *impossible* to renew them again." It will not help the matter to say, that by *impossible* the apostle means *extremely* and *peculiarly difficult*; for then it will follow, that the recovery of an offending and backsliding saint is more difficult and doubtful, than the conversion of an habitual and customary sinner. This certainly is not true. David and Peter, when they had fallen, whatever we suppose their fall to have been, were more easily brought to repentance, than habitual, unrenewed sinners. David, when the prophet reproved him, immediately declared his iniquity,

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* This is true of Wesleyan Methodists, and other Arminian writers, but it seems not of those who embrace the construction of Luther, just given.

Editors.

and professed his sorrow for his sin. Peter, as soon as Christ turned and looked on him, went out and wept bitterly. Whether, therefore, real saints be secured, by the tenor of the covenant, from total apostasy, or not; the apostates here described, were not of that class. They were persons endued with supernatural gifts; not with spiritual graces. The gifts and the graces of the Spirit had no certain connexion. Some, possessing the former, were destitute of the latter. Our Saviour tells us, "Many will come to him and plead, that they had cast out devils, and done wonderful works in his name; but he will say to them, I know you not; depart from me, ye workers of iniquity." Paul supposes "that a man may have all knowledge, may understand all mysteries, may speak with the tongue of angels, and may have faith to remove mountains, and not have charity."

The descriptive terms, used in the passage under consideration, relate to those supernatural gifts, and miraculous powers, which were dispensed in the apostolic times, and of which many unsanctified men were partakers. These persons are said to have been *enlightened*, or "to have received the knowledge of the truth," perhaps by inspiration as well, as by hearing and by study; for *knowledge* in the mysteries of religion is mentioned among the extraordinary gifts of the Spirit. They are said to have *tasted*, i. e. to have had a measure of the heavenly gift. They had received those endowments, which were the gifts of the Holy Ghost; such as prophecy, speaking with tongues,

interpreting of tongues, &c.; which gifts were bestowed after Christ's ascension by the Holy Ghost, sent down from heaven. In reference to these gifts, the apostle adds, *They were made partakers of the Holy Ghost.* It is farther said, *They had tasted the good word of God*; i. e. had seen the evidence of its truth; felt a conviction of its importance; been in some measure reformed by its influence; and perhaps preached it to others with some success. St. Peter speaks of some, who through the knowledge of the Lord and Saviour escape the pollutions of the world, and yet are again entangled therein and overcome." These apostates are farther said to have *tasted the powers of the world to come.* The *world or age to come*, is a phrase used in prophecy for the times of the Messiah. The same and similar phrases are used in the New Testament. The *powers* of the world to come are the *miraculous* powers, dispensed in the time of Christ and his apostles. To *taste* these powers is to have a *portion* of them.

In this description there is nothing, which implies a renovation of heart, or any thing more, than what an unsanctified person might, in those days of miraculous gifts, be supposed to possess.

The persons here described, the apostle supposes, might *fall away*; and so fall away, as totally to reject, and virulently to oppose the gospel of salvation. Of these apostates, he says, "They crucify to themselves afresh the Son of God, and put him to an open shame." He afterward describes them,

"as sinning *wilfully*, after they have received the knowledge of the truth; as treading under foot the Son of God; as counting the blood of the covenant, wherewith he," (the Son of God) "was sanctified," (proved to be the Messiah) "an unholy thing; and as *doing despite* to the Spirit of grace."

The persons then, here described, are such as had been guilty of the sin unto death; the sin, which our Saviour denominates, "speaking against, or blaspheming the Holy Ghost," and which, he says, "shall never be forgiven." The reason, why it cannot be forgiven, the apostle here assigns, "It is impossible to renew them again to repentance; for they have malignantly rejected the highest evidence that can be given in favour of the gospel; and have impiously trampled on the last means, which God will use for their conversion; and have not only resisted, but blasphemed, and despitefully treated the Spirit of grace."

As this subject has been particularly illustrated, in the *Panoplist*, Vol. I. page 442, the writer begs leave thither to refer the reader for farther satisfaction.

THEOPHILUS,

THE DECALOGUE.

NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour."

NEIGHBOUR, according to gospel use, extends to any of mankind, with whom we may have intercourse. "This command-

ment is the law of love, as it respects our neighbour's *reputation*; though, in the connexion of human affairs, the violation of it may likewise affect his property and life; and bearing false witness in a court of justice among us, may be perjury, robbery, and murder, as well as calumny. In such important concerns we should attest nothing, of which we have not the fullest assurance; and every human passion should be watched, that our evidence may not be warped by any of them. We should be exact *to a word* in reporting what we know, and in speaking the truth, and no more than the truth. Equal caution is required in juries, and in the judge who decides the cause. The malicious invention and circulation of slanderous reports, to the injury of a man's character, is a heinous violation of this commandment. To do this in sport is an imitation of the madman, who "throws about arrows, firebrands and death" for his diversion. To spread such stories as others have framed to the discredit of our neighbour, when we suspect them to be false or aggravated; or even if we suppose or know them to be true, when there is no real occasion for it, is prohibited by this law; for the practice results from pride, self-preference, malevolence, or conceited affectation of wit and humour. Severe censures, bitter sarcasms, ridicule, harsh judgments, ascribing good actions to bad motives, innuendos, misrepresentations, collecting and vending family anecdotes, and various other practices of the same nature, can never consist with it.

This commandment is frequently violated by authors. A lie or slander is far worse when printed, than when only spoken. Religious controversy is often disgraced by the most abominable calumnies; for bigots of all parties agree in mistating the actions, misquoting the writings, and misrepresenting the words of their opponents. All *lies* are a violation of this law. They are in every possible case an abuse of speech, and of our neighbour's confidence, and a derogation from the value of truth; and almost always injurious to mankind. Even injurious thoughts, groundless suspicions, and secret prejudices, or envy of the praises which others receive, consist not with the spirit of this precept, which requires sincerity, truth, fidelity, candour, and caution in all our conversation and conduct, and a disposition to honour in every man what is honourable, to commend what is commendable, to vindicate and excuse what can be vindicated and excused, and to conceal what may lawfully be concealed; and in every respect to consult his reputation, and even to rejoice in his credit and renown, as we should were it our own, and might reasonably desire he also should. In our own case we all feel the reasonableness and excellence of the precept in its strictest sense. We value, and are tender of our own reputation; we expect to be treated with candour, respect, and sincerity; and we are greatly pained and affronted, when we are imposed upon, or held forth to scorn, ridicule, and censure, by the tongues or pens of others.

But through the exorbitancy of self love and want of love to others, we are prone in an amazing degree to violate the same rules with respect to our neighbour, without much remorse, or sense of guilt. Nor can words express how heinously this reasonable commandment is every day transgressed in almost every company, and among persons of all characters.*

With the ninth commandment in view, does it not appear

strange, that any professors of Christianity should allow themselves to speak evil of others? And more strange still, that doing so should constitute a material part of their religious character? Such mistake the nature of the religion of Christ, and do more injury to his cause, than the most open enemies. *If any man seem to be religious, and bridleth not his tongue, that man's religion is vain,*

PHILOLOGOS.

Miscellaneous.

For the Panoplist.

ON THE AFFINITY BETWEEN THE LANGUAGES OF EUROPE AND ASIA.

It has been often asserted by learned philologists, that the scripture account of the origin of all mankind from a single pair is strongly supported by the affinity, which exists between the languages of Europe and Asia. This opinion is doubtless just, and has received no small support from the inquiries of the Asiatic Society in India; it being found that the Persic and the ancient language of India, the Sanscrit, had a common origin with the Hebrew. It is well known, that the Hebrew is the most ancient language, of which we have any knowledge, and that the Greek, Latin, and all the Teutonic dialects sprung from the Hebrew, or from the same original stock with the Hebrew, Arabic, Chaldaic, and Coptic. It is equal-

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* Scott's Commentary.

ly true, that the Welch is a branch of the same stock; for to this day many words in the Welch are Hebrew, with very little alteration.

Within a few years past, etymological inquiries, which had been long neglected and held in little estimation, have been revived by some of the most learned men in Europe; new and important discoveries have been made; and new light thrown upon the origin of languages, which of course illuminates the obscure pages of ancient history. It is probable that important discoveries are yet to be made; for, notwithstanding most of the learned, as well as unlearned are satisfied with the researches of other men, and employ their time and talents in reading and retailing the beauties of classical authors; yet there are a few investigating minds, like the late Sir William Jones, which look for truth beyond the surface of things and received opinions.

The following exhibition of ray of light on the affinity between the Personal Pronouns, in a number of languages, may throw a gratify some of your readers.

PERSONAL PRONOUNS.

	<i>I</i>	<i>thou</i>	<i>he</i>	<i>she</i>
<i>Hebrew.</i>	אני, ani	—	Mas. אתה, atet	eua†
	Or, אנכי, aneki	—	Fem. את, or אחי, tat or ati—	היא, eia†
<i>Plu.</i>	<i>We</i>	<i>ye, you</i>	<i>they</i>	
	*אנו, anu	—	Mas. אתם, atem	Mas. הם, eme
	*אנחנו, anechnu	—	Fem. הן, em	הם, em
	*נחנו, nechnu	- - - - -	Fem. הנה, ene, הן, en	

	<i>I</i>	<i>thou</i>	<i>he</i>	<i>we</i>	<i>ye, you</i>	<i>they</i>
<i>Welsh.</i>	mi or vi	ti†	ev†	ni*	chui†	uynt
<i>Greek.</i>	Εγω	συ	Gen. ου, †	ημεις	υμεις	σφεις. αυτοι
	ego	su	ou	emeis	ymeis	spheis autoi
<i>Latin.</i>	Ego	tu†	is-ea† id	nos*	vos	ii-ea-ea
<i>Gothic.</i>	Ik	thu†	is, si, ita	weis	yus	eis, iyos, iya
<i>Saxon.</i>	Ic	thu†	he, hio, † hit	we, woe	ge	hi-hig, hio
<i>German.</i>	Ich	du†	er, sie and es	wir	ihr	sie
<i>Dutch.</i>	Ik	gy	hu, † zy, het	wy	gylieden	zy-zylieden
<i>English.</i>	I	thou†	he, † she, it	we	ye, you	they
<i>Italian.</i>	Io	tu†	elli, egli, ella	noi*	voi	eglino-elleno
<i>French.</i>	Je	tu†	il-elle, il	nous*	vous	eux, ils, elles
<i>Spanish.</i>	Yo	tu†	el-ella, ello	nosotros*	vos-vosotros	ellos, ellas
<i>Portuguese.</i>	Eu	tu†	el-ella, isso	nos*	vos	elles, ellas

In this exhibition or collection of the pronouns, the words, which are *obviously* derived directly from the Hebrew, are designated by the same character. Thus the second and third person singular, and the first person plural, in several of the languages, bear unequivocal marks, in their orthography, of a direct descent from the Hebrew. The less obvious resemblances are not designated; but several other derivations, though less obvious, are equally certain. Thus the first person of the Greek, Latin, and Teutonic dialects, *Ego*, *Ik*, are doubtless from the Hebrew *ani*, which probably was pronounced in a different manner from what we should suppose from the letters. The Greek *su* and the Latin *tu* are mere dialectical variations of the second

person of the Hebrew *ati*. The third person of the Hebrew *eme* and *em* are preserved in the Teutonic article *dem* and the English *them*. This word was formerly an article or pronominal adjective in the Saxon, as it is still in the German. *In dem himelen* in *them* or *the* heavens—is the German use of the word. In Saxon it was used in the genitive and dative cases, in the same manner, and in the singular number as well as plural, "*innan tham watere*"—in *the* or *them* water, was correct primitive English. Our common people retain the original use of this pronoun, with some variation; they use it in the nominative as well, as in the oblique cases, of the plural, but never in the singular number. Their practice, except as to the use of the word in the nomina-

tive, is warranted by the original construction of the language, but has long been discountenanced by authors.

It will be observed, that the first person of the pronoun in the Welch is *mi* or *vi*; *m* and *v* being cognate and convertible letters. This word *mi*, pronounced *me*, in the nominative, seems to have given rise to the French *moi*, in the nominative, but corresponds with the accusative case of the word in Greek, Latin, and English. *Mi* is the nominative case also in the Cornish and Armoric dialects of the Celtic. In the Teutonic dialects the affinity is very obvious; the harsh guttural sounds of *Ego* and *Ik*, being softened only in the southern pronunciation of *I*, *je*, *yo* and *eu*. W.

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For the Panoplist.

ON THE STATE OF LITERATURE
IN NEW ENGLAND.

THIS subject may lead to some profitable reflections on the causes, which tend to enlighten or obscure, elevate or debase the human mind. I am well aware that this is a subject sometimes handled, and frequently glanced at; but the field here entered cannot be presented to the eye at a single view.

The first inquiry, which naturally offers itself, is; What is the present condition of literature, in this part of our country? In reply, it might seem presumptuous and dogmatical to attempt an exact representation of every minute feature in the general character. Some traits, however, may be faithfully

drawn. In order to arrive at a just view of the subject at the present time, it may be useful to trace the changes, which, within the course of a few years, the general taste has experienced.

One important alteration has taken place, by exploding that false, but highly flattering doctrine, that all men were speedily to become learned. This was sedulously taught, greedily embraced, and warmly extolled, about the beginning of the French revolution, when such a flood of ungodliness burst upon the world, laying waste the labours and the hopes of man, and threatening to overwhelm every thing desirable in complete destruction. It was inculcated and believed, that information alone was necessary to reform mankind; and what was still more captivating, that all men could almost instinctively, and by the native energy of their minds, acquire this information; that learning had, till that happy era, been confined to a few men, who were possessed of some talents, indeed, but were neither warmed with philanthropy, nor endowed with minds sufficiently comprehensive to fit them to become the instructors of mankind; that the human powers had been unaccountably held in chains, and that the time was arrived, when the latent energies of man were to display themselves, and liberate their unconscious possessors from the thralldom of ignorance and prejudice; when every barrier of superstition was to be broken down, and every strong hold of injustice demolished; when truth was to become omnipotent, and the blaze of science to

dispel all the darkness in which the world was involved. The causes of this wonderful change, and more especially the manner in which the philanthropists were to produce it, were forgotten to be explained. However, the enchantment took effect.

How unfounded soever these pretensions were, they had at least the influence to make multitudes of the common people think themselves surprisingly enlightened. The most difficult and abstruse opinions, those which had undergone the most thorough examination of the ablest men, and the decision of which was yet *sub judice*, were determined by all descriptions of persons. To mention a common instance; it was thought a matter almost too easy to require a moment's consideration, to direct what form of government was the best at all times, and in all places, throughout the world. The duty of legislators, judges, and executive officers, in all the boundless variety of circumstances, was perfectly evident, as soon as the subject was named. The decisions of Minos were not received by the Cretans with more implicit homage, than each man thought due to his own. If any one had the audacity to question their correctness, submission was demanded with the peremptoriness of a papal bull, and the objector was set down for a man of a narrow and bigotted mind, and a selfish heart. The same was the case with respect to religion and morals, and every subject important to man. What it would be right, and what wrong, what wise, and what foolish for the Creator of heaven and earth

to do, (if, indeed, any Creator were acknowledged,) was resolved with as little hesitation, and as little reverence, as are exhibited in the ordinary transactions of life. The result of this self-confidence was, that all became teachers, and the relation of learner scarcely existed but in name. And although these instructors clashed with each other, or with themselves, each one regarded himself as an oracle, uttering truths under the direction of infallible reason. The empire of science was overrun with a swarm of poets and philosophers, naturalists, historians, and dramatists, numerous as the locusts of Egypt. Innovation succeeded innovation, and system was demolished after system. Sir Isaac Newton was apprehended in danger from the puny efforts of St. Pierre, till serious men stood wondering what would be the issue, and when the impetuous tide would cease to rise. Nothing was thought easier than to assume the chair of philosophy, and become an instructor of mankind. It was almost forgotten that prudence and modesty were commendable traits in the human character. The time was preeminently arrived, when "the child was to behave himself proudly against the ancient, and the base against the honourable."

But there is one happy circumstance attending all visionary schemes with respect to the things of common life and daily observation. Though for a time they may dazzle and allure, yet experience will detect their fallacy and expose their absurdity. Thus the doctrine, which has been mentioned, has

fallen into complete disrepute, and it is much doubted whether any advocates can be found to defend it. People are now convinced, that from the nature of man, and the evident intention of God, there must be few scholars, in comparison of the whole human race. And they have drawn this practical inference, that it is wise to learn thoroughly those plain things, which are useful in the transactions of every day, and not spend time and labour in a vain attempt to attain those acquisitions, which Providence never designed them to attain, and which, if attained, could neither bring utility, nor happiness.

What is here said, is by no means intended to discountenance any thing, which tends to render the education of youth in general, as easy, and thorough

as possible. Such an education is a subject incalculably important to society, the foundation of all just notions of government, and a vast assistance to the cause of religion. It may here be remarked, that the disciples of the Old School did more, uniformly, to promote real knowledge among men, than a thousand generations of philosophers would ever do. Those acted in detail, and found something for their hands to execute; these spent all their efforts on paper. The opinion which I oppose, is that which makes men learned, when they really know nothing; which makes them conceited smatterers in things above their reach, while it prompts them to neglect what might prove of important benefit. C. Y. A.

(To be continued.)

Selections.

ON LIBERALITY IN RELIGION.

(Concluded from p. 428.)

THREE questions arise out of this subject:

First, How far such liberality is consistent with the love of truth?

Discrimination belongs to the essence of useful research. The man who transposes cause and effect; who classes phenomena without regard to their nature; or who huddles together a mass of incoherent facts, will never enlighten the community, nor obtain the suffrages of its well informed members. They all agree that to encourage such

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blunderers, would be to banish knowledge and science from the world. The effect of such a chaos is the same, whether it be produced by individual folly, or by a sort of *pic-nic* collection, in which numbers contribute their respective shares, and fairly club a medley of contradictions. Why should that which is absurd in every thing else, be rational in religion? It is evident that within the domain of this idol-liberality, there is not a spot on which truth can rear her temple or plant her foot. Because truth of every kind, under every form, and in every degree, is necessarily and eternally intolerant of falsehood. And therefore to

exempt from challenge a host of discordant sentiments, and that on the most interesting topics, is to wave the rights of truth to the whole extent of the exemption. It takes for granted, either that the truth on these topics is not discoverable; or that it is not worth the trouble of contention. The first of these assumptions is a libel on the word of God; and the second on his wisdom. They who thus abandon the claims of truth, by putting them virtually on a level with the claims of error, are not her friends; and the alternative is plain.

The next question is, How this liberality of theirs consists with fidelity to our Lord Jesus Christ?

He was himself the great witness to the truth; and has commanded all his followers to imitate his example. Not one instance can be pointed out, of his countenancing, in the slightest manner, a catholicism which treats with nearly equal regard all opinions and doctrines that shelter themselves under his name. He has charged us to beware of "false prophets, who come in sheep's clothing, but inwardly are ravening wolves." And the apostle, who lay on his breast and imbibed most of his tenderness, has written, "if there come any unto you and bring not this doctrine," (the doctrine of Christ) "receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." What the doctrine of Christ is, can be determined only from his word. But the liberality which is now on its trial, draws its chief praise from

never determining that point at all. Here, then, are two divine precepts of which it mocks the authority by frustrating the application. Who is to seize the "ravening wolf," if it is a settled rule in theological etiquette to look no further than the "sheep's skin?" Who shall chase the "Antichrist" from his door, if it be unmannerly and boorish to ask what "doctrine" he brings? There cannot exist a doubt, that if the Lord Jesus himself were to descend with his apostle, in veiled glory, and mingle again with men, one such sentence a piece as are quoted above, would expel them both from the circle of "liberal" Christians! That evangelical hero, Paul, took the elders of Ephesus to record that he was "pure from the blood of all men." Why? Because he had thrown the reins on the neck of his charity; had represented the precious truths of the gospel and their opposites as well qualified to harmonize; and had refrained to enforce particular views of doctrine, lest he should infringe liberty of judgment, or the maxims of good breeding? No! But because he "had not shunned to declare the whole counsel of God." And they who do, must go to their Judge with "blood-guiltiness" in their consciences. Let this be solemnly pondered by those ministers who, having had the "form of sound words," have been carried away by the current of a spurious liberality; have gradually dropped the peculiar doctrines of Christianity; and now, through fear of offence or the ridicule of singularity, avoid them altogether. So that the utmost which can be

said of them is, that if they do not preach the gospel, they do not preach *against* it—i. e. that their discourses, in every thing, affecting the salvation of a sinner, contain—just nothing at all—*Horesco referens!* Well may their “flesh tremble,” when they think, if ever they think, of the interrogatories, which await them at the bar of Jesus Christ, concerning his suppressed truth; his abused gospel; his forgotten cross: and all this, for the feather of being thought “liberal,” by men who give themselves no trouble to “escape the wrath to come.”

The *third* question is, How far the liberality under review consists with real charity to men?

The treating as non-essentials and matters of accommodation, all differences which may occur within the precincts of that general term “Christian,” is not to be justified but upon the principle, that such differences cannot endanger the “saving of the soul.” Is this true? One man believes and teaches that the Spirit of the living God must change a sinner’s heart, and unite him to the Lord Jesus, as the Lord his righteousness and strength, before he can be a Christian, and possess a “good hope through grace”; another man laughs at all this as fanaticism, and maintains that nothing more is necessary to constitute a Christian than a rational assent to the truth of divine revelation, and a good moral life. One man worships the Lord Jesus Christ as his Saviour and his God; another represents him as a mere creature; it may be “a frail, fallible, peccable man.” One rejoices in the

sacrifice of Christ, by which he is redeemed from the curse of the law; and another reputes the whole doctrine of redemption through the blood of Jesus to be an old wife’s fable. Here are flat contradictions: and contradictions of such a nature, that, if what is usually termed the orthodox side, be true, the opposite involves nothing less than the eternal perdition of those who hold it. Yet all these men call themselves Christians. Now it is clear as the meridian sun, that the word of God cannot stand with both sides; but that the one or the other “has made him a liar;” and it is no less clear that he who makes God a liar, by not receiving his testimony concerning his Son, is under condemnation. It follows, that they who enlist themselves under the banner of the prevailing liberality, either by teaching that there is nothing in the doctrines of the different sects called Christian, which ought to excite controversy; or by professing their charity for those who hold these most detestable opinions; or by maintaining a studied reserve toward the peculiarities of the mediatorial plan, are leagued in a conspiracy against the “glorious gospel” of the “great God our Saviour,” and those eternal interests of men, from which the faith of it is inseparable. Deceived by this traffic of complaisances, especially when they see the ministers of religion among the most active in promoting it; many rest in the conclusion, that it is of no consequence what they believe, if their character in society be fair. “Searching the Scriptures,” for the “words of eternal life,” becomes an anti-

quoted employment. Occasional misgivings of conscience are relieved by the soothing imagination that we are all Christians, and that is enough. Gross ignorance of the gospel thickens apace, in a clime illuminated by its broadest sunshine. The barriers which ought to divide the church from the world, are swept away, and every trait of discrimination effaced. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" is a tale of other times. And thus, in a "land of Bibles," which cannot be opened without the lightning of God's reprobation of their folly flashing in their faces, miserable sinners, unjustified, unwashed, unsanctified, are praising each other's Christianity! The delusion is often fostered by the very men, whose office should impel them to counteract and destroy it. And there is too sad reason to fear that the loss of the soul is the first thing which awakens numbers from their dream. Yes, they "die in their iniquity; but"—but "their blood shall be required at the hand" of those pastors who "warned" them not. That liberality, therefore, which lets all sorts of opinions pass under the large cloak of "Christian;" or which forbears to urge, without qualification, the peculiar topics of the gospel, deserves another epithet than "charitable." Of charity it has nothing but the abused name. Instead of executing her benign functions, it comes with perfidy, and cruelty, and death, to the souls of men.

If we look a little closer at this affected liberality, we shall perceive that, exclusively of its tendency, the very attribute which it vaunts the loudest, universal *tolerance*, has no existence.

The proof is short. No men are more impatient of contradiction in the affairs of common life, than these liberal thinkers; no men contend for their political views with fiercer zeal, or deeper animosity. Why? Because human speculations are more certain than the truth of God? or civil arrangements of higher moment than the concerns of a future world? That cannot be pretended. Why, then, do the bosoms of these "liberal" philosophers swell with rage against a political opponent? And surely no men can pursue others with more contempt and rancour, than do they whomsoever they are pleased to stigmatize as bigots. Yet, what have the bigots done? By the nature of the case, they are under no obligation to be as condescending to a "liberal" man, as this latter to them. He is bound by his profession to be as charitable to a bigot as to any other. But the contrary is true. "Bigot" is a brand of infamy; not less than "heretic" or "infidel," and quite as freely applied. Serious as the subject is, one can hardly forbear smiling at the mistakes which we are apt to commit in estimating our own characters. The man who supposed himself inaccessible to flattery, was not aware, till his acuter friend detected him, that this supposition was precisely the point in which his vanity was centred, and was assailable by the flatterer. As little do they,

who plume themselves on their freedom from bigotry, suspect that their "liberality" is the point on which they betray the very temper they denounce in others. Touch this darling of theirs, and you will find that they have as much bigotry as other folk. There are no more decided bigots on earth, than those who are *bigoted to liberality*. The fact is, that modern liberality is of the same kind and spirit with the old heathen tolerance. One was at perfect liberty to worship his calf, provided another might burn incense to the queen of heaven. And thus Baal, and Jupiter, and Moloch, and Mithras, and all the rest of them, fraternized in the most liberal intercourse. "If you have but a god, no matter who or what; only do not interfere with your neighbours." And it is very possible that, upon the same terms, Christians might, for a time, have fared easier than they did. But the moment they taught men to turn from these vanities to serve the living God, the worshippers of Baal, and Jupiter, and Moloch, and the whole rabble of pagan deities, rushed upon them, and drenched the earth with their blood. So now: compliment my dogma, and I will compliment yours. But let unbending truth fall in with the confederacy, and accost the members of it without ceremony. Let her arraign the carnality of one, the corruptness of another, and the unfaithfulness of a third. Let her deny, at once, the Christianity of all who reject the divinity and atonement of our Lord Jesus; or who, admitting both, live without the practical influence of either; and

immediately the cry will be raised. "Bigot," "fanatic," will start from a hundred mouths; and, short of open violence, as little mercy will be shown to wisdom's children by modern, as by ancient toleration. Instead, therefore, of a pure and effective benevolence, this liberality of the age is a mask drawn over the face of enmity to God's holiest truth, and to all who espouse it. That "love" which is "without dissimulation," wears no such guise. It consists in kind affections and offices. It can do men good without flattering their corruptions, or sanctifying their mistakes. It is he "who converts a sinner from the error of his way," not he who treats it as harmless, that "shall save a soul from death, and shall hide a multitude of sins." Between the incessant agitations of dispute, and the oblivious calm of indifference, there is a wide scope for the exercise of Christian forbearance.

But let those who desire not to be entrapped into a fatal security, beware how they listen to the siren song. Let them remember, that an air of affableness and magnanimity is often a passport for error, both speculative and practical, to an undefinable extent. There is so much dignity in freedom from little prejudices, and so much flattery in the reputation of it, that generous minds are thrown off their guard by its very appearance. Impressions, slight at first, are deepened by repetition: advantages are imperceptibly gained over the sternness of truth, and the caution of virtue: and the head and the heart are perverted, under the seductive notion of over-

coming prejudice. But one image is presented to the eye, and that is liberality. Her features, her attitude, her voice, her weapons, and her attire, are always the same. Her broad mantle covers the approach of the fiend, till the treacherous blow be given, and "truth fall in the streets." Certain it is, that such has been the ordinary course of those who have turned "away from the holy commandment delivered unto them." They began with a show of liberality, and ended in downright apostacy. Nor can there be a worse symptom of a professor of Christianity, than an anxiety to be accounted liberal on points of principle. It is an anxiety which Christ and his apostles never displayed. It is the mark of one with whom the "answer of a good conscience" is of less value than the breath of a passing compliment; one who "loves the praise of men more than the praise of God."

THE THREE QUESTIONS.

BERNARD'S three questions are worth the asking ourselves, in any enterprise:—1. Is it lawful? May I do it, and not sin? 2. Is it becoming me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brother?

ANECDOTE

OF PETER THE THIRD.

IN the days of Peter the Third, a canon of the cathedral of Seville, affected in his dress, and particularly in his shoes, could not find a workman to his liking. An unfortunate shoemaker, to whom he applied after quitting many others, having brought him

a pair of shoes not made to please his taste, the canon became furious, and killed him. The unhappy man left a widow, four daughters, and a son 14 years of age. They made their complaint to the Chapter; the canon was prosecuted, and condemned *not to appear in the choir for a year.* The young shoemaker having attained to man's estate, was scarcely able to get a livelihood, and overwhelmed with wretchedness, sat down on the day of a procession at the door of the cathedral of Seville, in the moment the procession passed by. Amongst the other canons, he perceived the murderer of his father. At the sight of this man, filial affection, rage and despair got so far the better of his reason, that he fell furiously upon the priest, and stabbed him to the heart. The young man was seized, convicted of the crime, and immediately condemned to be quartered alive. The king was then at Seville; and hearing of the particulars, determined to be himself the judge of the young man. When he proceeded to give judgment, he first annulled the sentence just pronounced, and after asking the young man what was his profession, *I forbid you*, said he, *to make shoes for a year to come.*

Edin. Miss. Mag.

The following lines of Cowper possess exquisite beauty, and are above all praise.

ADDRESS TO DEITY.

Thou art the source and centre of all minds,
Their only point of rest, ETERNAL WORD!
From thee departing, they are lost, and rove
At random, without honour, hope or peace.
From thee is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer, and his will to serve.
But oh! thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away.

Review of New Publications.

Universalism confounds and destroys itself; or letters to a friend, in four parts, &c. &c.
By JOSEPH SPALDING, A. M.
Pastor of a Church in Buckland. Wright. Northampton. 1805. *pp.* 359.

THE subject of this book is highly interesting; as there is an essential difference between the scheme which supposes God will put an endless difference between the righteous and the wicked, and that which promises salvation to all mankind. If the former be true, the latter is not only false, but pregnant with infinite mischief to the souls of men; and the cause of truth requires, that every lawful means should be used to expose the falsehood, and counteract the tendency of such a system.

This work is divided into four parts, each containing a number of letters.

The general object of the first and second part is to show that the scheme, which denies all future punishment, and that which supposes a "limited punishment hereafter, are made up of contradictions." p. 9th and 22d. From numerous quotations and the reasoning upon them, it appears with sufficient evidence, that each of those schemes is very inconsistent with itself, and involves many absurdities. It is thought, however, that the expression, "made up of contradictions," is too strong. A scheme may contain contradictions, and even many contradictions; yet not be *made up* of contradictions.

The professed design of the third part, beside answering objections, is to shew that the natural and proper meaning of *everlasting, eternal, forever, forever and ever*, and the original words from which they are translated, is *endless duration*.

The remarks and criticisms upon these terms appear to be just, and are sufficient to satisfy a candid inquirer after truth, that "they properly mean *endless duration*, and that this is their common and necessary import, as used in the holy Scriptures."

The objections urged by Universalists, are fairly and fully answered.

The author's principal object in the fourth part is to shew, that "the sufficiency of the atonement for the salvation of all is consistent with the final destruction of a part of mankind."

This is an important section, and deserves a careful perusal; as the Universalists found some of their most specious arguments and objections upon the supposed inconsistency of these ideas. The author exhibits, in a clear and convincing light, the nature of the atonement, and also the consistency of God's leaving some men to final sin and ruin, with the doctrine, that the atonement opens a door of salvation for all.

What is said upon the second death, we think scriptural and pertinent.

There are defects in the style, which will be noticed by the critical reader; and some of the arguments, and answers to objections might, with advantage,

have been considerably contracted.

But this work, notwithstanding its defects, is far from being destitute of merit. It indicates strength of mind, and an intimate acquaintance with the sacred Scriptures. The reasoning is, generally, perspicuous and conclusive. And though little that is new can be expected

upon this subject, since the masterly and unanswerable publications of Drs. Edwards and Strong; yet, considering the prevalence of Universalism, and its dangerous-tendency, we hesitate not to recommend this work to the attentive and prayerful perusal of those, who wish to know the truth upon a question, in which all are deeply interested.

Religious Intelligence.

DOMESTIC.

NINTH MEETING OF THE CONGREGATIONAL MISSIONARY SOCIETY IN THE COUNTIES OF BERKSHIRE AND COLUMBIA.

THE ninth annual meeting of the Congregational Missionary Society, in the counties of Berkshire and Columbia, was holden agreeably to appointment, at the meeting-house in Richmond, Sept. 16, 1806; at the opening of which a sermon was delivered by the Rev. Beriah Hotchkin, from Matt. xvi. 18. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

At this meeting the Society was encouraged to continue, and, if possible, to increase their exertions to spread the knowledge of the gospel, by having opportunity to witness an addition to the body of several valuable members.

The Report of the Trustees, containing an account of their proceedings the last year, relative to the employment of missionaries, and the expenditure of monies, was exhibited to the Society and received their approbation. From this report it appears that the Trustees, during the year, had engaged eighty weeks of missionary service; that they had received returns from their missionaries of forty-four weeks of service, actually performed; that the missionaries who had made returns, had preached 268 sermons, besides attending many religious conferences, and making many family visits; that

they had distributed in the new settlements about 200 books belonging to the Society, and brought back in contributions \$51 87.

The Report of the Treasurer was also heard and accepted. The following is his report at large.

A statement of the funds of the Congregational Missionary Society, originated in the counties of Berkshire and Columbia, and the expenditures of the same, from the 12th of Sept. 1804, to the 21st of Nov. 1806.

Account of the monies received by the Treasurer.		D. C.
Balance in the Treasury, Sept. 12th, 1804,		345 59
Sept. 18, 1804. A contribution from the Rev. Mr. Collin's Society in Lanesborough		24 06
From a friend of missions		2 00
From do. do.		1 00
A contribution from Rev. Mr. Morse's society at Green River		8 56
Oct. 24. Addition to the last contribution from Pittsfield		1 10
25. From Mr. Asaph Morgan, collected on a mission		8 35
Dec. 13. From Rev. Benjamin Wooster, collected on a mission		18 00
Jan. 12, 1805. A contribution from the town of Pittsfield		12 29
18. From Rev. John Morse, collected on a mission		21 10
Feb. 11. A contribution from the town of Windsor		20 34
April 8. From Rev. Samuel Fuller, collected on a mission		31 35
23. From a female friend of missions		5 00
29. A contribution from the town of Lee		23 33
From Rev. Gideon Hawley, a donation		1 00
June 14. From Mr. Samuel P. Robbins, collected on a mission		25 05
Aug. 22. From a friend of missions		12 00
From do. do. in Williamstown		10 00
Sept. 17. From do. do.		1 00
A contribution from the town of Sheffield		12 25
Jan. 8, 1806. From Rev. Joseph Avery, collected on a mission		18 45
Feb. 18. A contribution from the town of Pittsfield		23 98
March 23. A contribution from the town of Sandisfield		23 00

April 15.	A contribution from the town of Lee	25 70
	From Mr. Jeremiah Osborn, collected on a mission	30 58
29.	From Rev. Nathaniel Turner, collected on a mission	10 00
	A contribution from the town of Stockbridge	86 03
	From a female friend of missions in Stockbridge	4 00
	A contribution from the town of Richmond	22 52
Aug. 24.	From a female friend of missions in Williamstown	10 00
Sept. 1.	From the Rev. Alvan Hyde, being the profits arising from the sale of the first volume of the Panoplist	21 35
9.	From Dea. Elisha Bradley, a donation	6 00
15.	From a friend of missions	12 00
16.	A contribution from the town of Green River	5 39
	A contribution from the town of Greenfield in the county of Green, in the state of New-York	19 65
	From the Rev. Oliver Ayer, collected on a mission	32 86
	A contribution from the town of West-Stockbridge	13 70
	From Mr. Jeremiah Minklee, a donation	1 00
	From Mr. Timothy Barns, a donation	1 00
	From Mr. Azariah Clark, a donation	1 00
	A contribution from the town of Washington	7 00
Nov. 17.	From Mr. Eben. I. Leavenworth, collected on a mission	26 09
	From Rev. Gideon Hawley, a donation	1 00
	From Rev. Alvan Hyde, being the profits arising from the sale of Vincent's Explanations of the Catechism	13 00
21.	From sundry members, for their annual dues and entrance money, from the 12th Sept. 1804, and at various times, to this date	172 00
Total		1170 87

The number, and amount of books received since the 12th of Sept. 1804, and which now remain in the Treasury, viz.

Feb. 18, 1806.	Received from the town of Pittsfield,	
	1 Bible, at 87 cts.; 1 Religious Life, 1 dol.;	D. c.
	1 Bible Dictionary, 88 cts. Total value	2 75
April 18.	Received by the hand of Rev. Thomas Allen, the following books, being a donation from a gentleman in Boston, viz.	
	3 1-2 dozen Bibles, at 8 50 per doz.	29 75
	4 1-4 dozen Testaments, at 4 00	17 00
	6 Primers	00 25
	3 1-2 dozen Dialogues, at 0 75	2 62
	Transportation charged in the bill to Mr. Allen	0 41
Total value of books		52 78

Monies paid by order of the Trustees, since September 12, 1804.

Oct. 25,	Paid Mr. Asaph Morgan, the balance due to him for 14 weeks missionary services	D. c.
		36 00
Dec. 21.	Paid Rev. Benj. Wooster the balance due to him for 16 weeks missionary services in the northern counties of Vermont	49 14
Jan. 17,	Paid Rev. John Morse for 8 weeks missionary services in the county of Columbia, and its vicinities	48 00
April 8.	Paid Rev. Samuel Fuller for 12 weeks missionary services in the counties of Cayuga, Ontario and their vicinities	72 00
13.	Paid Rev. Oliver Ayer in advance of a mission	25 00
June 14.	Paid Mr. Samuel P. Robbins, for 14 weeks missionary services in the counties of Luzerne and Wayne	84 00
Aug. 5.	Paid Rev. Joseph Avery in advance of a mission	36 00

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Sept. 17.	Paid Rev. Alvan Hyde for postage of letters sent to him, as Secretary of the Society	1 25
Oct. 23.	Paid Rev. Alvan Hyde for the expense of printing the Society's address	14 00
29.	Paid Rev. Nathaniel Turner in advance of a mission	80 00
Jan. 8, 1806.	Paid Rev. Joseph Avery the balance due to him for 12 weeks missionary services in the western counties of the state of New York	36 00
18.	Paid Rev. Asaph Morgan for 8 weeks missionary services, in the north-western counties of Vermont	48 00
April 15.	Paid Mr. Jeremiah Osborn the sum due to him for 8 weeks missionary services in the county of Luzerne	48 00
29.	Paid Rev. Nathaniel Turner the balance due to him for 16 weeks missionary services in the northwestern counties of Vermont	16 00
May 29.	Paid Mr. Ebenezer I. Leavenworth in advance of a mission	36 00
Sept. 16.	Paid Rev. Oliver Ayer the balance due to him for 13 weeks missionary labours in the counties of Green and Schoharie, and their vicinities	18 33
	Paid Rev. Alvan Hyde for the postage of letters directed to him, as secretary of the Society	0 75
	Paid Rev. Enos Bliss, in advance of a mission	20 00
Nov. 17.	Paid Mr. Ebenezer I. Leavenworth the balance due to him for 12 weeks missionary services in the northeasterly parts of Pennsylvania	36 00

Total paid out 704 47
Balance in the Treasury, Nov. 17, 1806 466 40
1170 87

WILLIAM WALKER, Treasurer.

Officers of the Society for the present year.

Rev. STEPHEN WEST, D. D. *President.*

Hon. TIMOTHY EDWARDS, Esq. *Vice-President.*

Hon. WILLIAM WALKER, Esq. *Treasurer.*

Rev. ALVAN HYDE, *Secretary.*

Rev. OLIVER AYER, *Clerk.*

Trustees.

Rev. Stephen West, D. D. Hon. Timothy Edwards, Esq. Rev. Ephraim Judson, David Rossetter, Esq. Rev. Alvan Hyde, William Walker, Esq. Rev. David Perry, Obadiah Ward, Esq. Rev. Samuel Shepard, Deacon Levi Nye, Rev. Daniel Collins.

Hon. TIMOTHY EDWARDS, Esq. *Auditor.*

The next annual meeting of the Society will be holden at the meeting-house in Pittsfield, the third Tuesday in Sept. 1807, at 2 o'clock, P. M. Rev. Silas Churchill of New Lebanon, is appointed to preach on the occasion, and in case of his failure, Rev. Jonathan Nash of Middlefield.

FOREIGN.

EDINBURGH MISSIONARY SOCIETY.

THIS society has lately published its annual report, containing a view of the progress of their affairs during the last year. An occurrence of considerable importance to their mission in Tartary, which has recently taken place, is thus related. "When the state of our funds had put it out of the power of the missionaries to redeem any more of the native youths, the providence of God, in a very extraordinary manner, sent them, free of cost, from a distant part of Tartary, above forty children, to be educated in the Christian faith. They are of a tribe of Kirghisian Tartars, of both sexes, and from five to fifteen years of age. In their native country, they were, to human appearance, placed beyond the reach of the means of grace; but HE who says, "I will bring my sons from far, and my daughters from the ends of the earth," compelled their tribe, under the pressure of famine, to offer their children to the Emperor as the price of bread; and induced his counsellors to present a portion of them to the missionaries at Karass, to be educated under their eye, in the Christian religion.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Would it have been proper for the missionaries to have declined the offer because they had not the approbation of the society? Would it have been proper for the society, after they received information, to have censured their conduct in accepting so singular a gift? Certainly not. They are the Children of Providence. God has said, "Take these children and educate them for me, I will give you your wages:" and it is hoped that the friends of religion will not suffer the missionaries to want the means of feeding and clothing them, and of bringing them up in the nurture and admonition of the Lord."

Still later accounts, we understand, have been received from Karass, from which it appears that the missionary settlement is healthy; that the baptized natives conduct themselves in a manner that accredits their profession; that their young people are very

promising, several of them being able to read both Turkish and English; that the prejudices of the surrounding natives are not so violent as formerly; and that even some of the Effendis are become friendly, and seem to wish well to their cause. The Russian Government has made them a grant of land, and annexed to the grant certain important privileges. A tract against Mohammedism has been printed by the missionaries in their press at Karass. It is written in Arabic, and the typography is remarkably well executed.* The tract makes a great stir among the Moslems. Mr. Brunton has made considerable progress in translating the Scriptures into the language of the country. To this object he has devoted much of his time and attention; and he thinks that he has succeeded in making such a translation as will be understood, not only by the Turks, but also by the Tartars. All the missionaries, and some even of the Effendis, are anxious to have it printed, but this cannot be done without a new font of Arabic types; and in the present exhausted state of the society's fund it is doubtful whether they can engage in this great and necessarily expensive work.

METHODIST CONFERENCE.

The minutes of the annual conference of the Methodist preachers late in connexion with Mr. Wesley, represent the numbers in their societies to be as follows:

In Great Britain.....	110,803
In Ireland.....	23,773
Gibraltar.....	40
Nova Scotia, New Brunswick, and Newfoundland.....	1,418
West Indies, Whites....	1,775
Coloured people, &c..	13,165
	14,940
United States. Whites...	95,629
Coloured people, &c..	24,316
	119,945
	270,919

BIBLE SOCIETY.

Extract from an address to the Christians in the Prussian States.

"In that highly favoured country where, for a considerable time past,

* A copy of the tract has been sent to one of the Editors of the Panoplist.

the spirit of active Christian charity has been awakened, and a fire kindled by the Lord, which already shines into the remotest parts of the earth. In the powerful kingdom of Great Britain, a society has been formed consisting of Christians of all ranks and religious denominations, for the laudable purpose of propagating the word of God, to the utmost of their power, by cheap distribution among the poor."

[Here follows an extract from the first Report of the British and Foreign Bible Society.]

"No fire burns upon the altar of the Lord, without spreading its flames around. This fire has also extended its flames. The zeal of Christians in England has also infused itself into the hearts of Christians in Germany.

"Already in the German Empire a society has been formed, actuated by the same spirit and for the same purpose as that in England. In the Prussian states also there is still room for sowing the good seed of the word. They still contain districts where, in the houses of many Protestant families, the precious Bible is sought in vain.

"Christians in our Prussian country! who have been favoured by God

with spiritual blessings in heavenly places, and at the same time in greater or less degrees with temporal goods, aid us by your active concurrence in performing this work of love. Enable us by your charitable contributions, both small and great (for the smallest gift derives worth from the intention of the giver, and becomes, by God's blessing, great) to sow the good seed of God's word in abundance. Let us do good to all men, but chiefly to those of the household of faith. (Gal. vi. 9.)"

The above-mentioned address having been enclosed in a letter to his Prussian Majesty soliciting his gracious protection, he returned the following answer:

"It is with real satisfaction that I discover, from your letter of the 7th of February, and the enclosed address, the laudable endeavours of the Prussian Bible Society for the gratuitous and cheap distribution of the Bible to the poor of my dominions; and whilst I render justice to your particular merit in promoting such an useful institution, I transmit to you at the same time 20 Frederick's d'or, as an addition to its funds. I am your gracious King,

"FREDERIC WILLIAM."

(To be continued.)

Literary Intelligence.

GREAT BRITAIN.

The Rev. Dr. Playfair, Principal of the College of St. Andrew's, has published his proposals for a *Complete System of Geography, Ancient and Modern*. It is to consist of six volumes in Quarto, each vol. containing upwards of 700 pages, price two guineas, accompanied by 50 large sheet maps. The first volume will appear as soon as a competent number of subscribers is obtained.

A MSS. of the Gospel of St. John in Latin, but written on parchment in Roman characters mixed with Saxon, said to be 1,200 years old, has been lately exhibited to the Antiquarian Society, by the Rev. Mr. Milner.

Captain Macnamara, of the East India Company's service, has published in the *Medical and Physical Journal* for August, the following circumstances respecting Vaccination, which

occurred to him, last autumn, at Cheltenham. Meeting a woman with a child, whose face was shockingly disfigured by eruption, he inquired the cause, and was told, that the child had been inoculated, twelve months back, with the Cow-Pox; and had been, in consequence, in that state, ever since! Determined to investigate the fact, he waited on the mother, who assured him that the child had never been inoculated at all, but that she intended taking it to Dr. Jenner for that purpose, since the Cow-Pox inoculation had entirely cured another of her children, which had been afflicted with a similar eruption. This, the Editors say, they understand has been since done; and the skin, as in the former instance, became, almost immediately after, perfectly free from eruption; and such instances, they add, are become familiar to them. Captain Macna-

marra justly observes, that had he quitted Cheltenham without investigating this affair, he might have been innocently the cause of propagating a most wanton or malicious falsehood; while he might have asserted the case to have fallen under his own observation.

The sale of the most popular periodical works in France is said not to exceed 500 copies, while that of the same class of works in England varies from 1000 to 10,000. In Germany, 4000 copies are sold, it is said, of the Jena Literary Gazette; and nearly as many of some other literary and scientific Journals.

A new periodical work is just commencing, entitled *The Literary Panorama*, in monthly numbers, price 2s. 6d., printed on extra royal paper. It will include a Review of books, chiefly foreign; a Register of Events; and a Magazine of Varieties. It professes to comprise intelligence from the various districts of the United Kingdom; the British connexions in the East Indies, the West Indies, America, Africa, Western Asia, and the Continent of Europe.

The flourishing state of the grand staple manufacture of this kingdom may be estimated from the following comparative view. In the West Riding of Yorkshire, in 1725, were manufactured 26,671 pieces of broad cloth; in 1805, they amounted to 300,237 pieces, making 10,079,256 yards. Of narrow cloths, in 1738, there were 14,496 pieces manufactured; and in 1805, they amounted to 165,847 pieces, making 6,193,317 yards.

FRANCE.

The imperial printing establishment at Paris employs 400 workmen, besides a number of women, who fold and stitch the pamphlets and laws printed there.

M. Guyton gives the following as a sure specific against contagion:—Take four ounces of salt, six grains of manganese, water two ounces, and sulphuric acid two ounces. The manganese in powder is mixed with the salt in an earthen vessel, the water is then added, and afterwards the sulphuric acid. One fumigation is sufficient, if the chamber be not inhabited; but if there be patients,

it must be repeated three or four times.

HOLLAND.

The Teylerian Society at Haarlem have proposed the following questions, as the subject of a prize Essay, to be adjudged on the 8th of April, 1807:—1. In what does the difference between Natural and Revealed Religion consist? 2. Whether various publications have not appeared, at different times, which tend to obscure this difference, and to cause the advantages possessed by Christianity over the Religion of Nature to be forgotten? 3. Whether, in proportion as these writings are disseminated, and the two Religions assimilated, in every point, to each other, the most fatal effects may not be expected to result to Christianity, Morality, and the happiness of man? The prize is a gold medal of 400 florins in value. The essays must be written either in Dutch, English, French, or Latin.

The following *remedy for stopping bleedings from the nose* has been in universal use, say the editors of the Medical and Physical Journal, for more than a hundred years, in the province of Frisia; but was kept a profound secret, till Mr. Tjalingii, apothecary at Amsterdam, made its composition public: which is as follows.—*R. Sacchari Saturni unciam unam, vitrioli Martis unciam semis, seorsim terantur in mortaris vitreo, adde spiritus vini uncias octo.* M. Young persons, from ten to twelve years of age, are to take ten or twelve drops; patients under twenty, fourteen or fifteen drops; and grown persons, twenty drops: four times each, in a spoonful of wine or brandy. He has succeeded in the most obstinate cases. By analogy, he recommends the same medicine for the cure of hæmorrhages of all kinds; particularly those of the uterus, which often prove very tedious.

The literary productions of Holland, including translations, were very numerous last year. On Theology they amounted to 130; besides journals, which treat chiefly of divinity, and a weekly paper, which contains but Biblical Dissertations, and is supported by many persons. On medicine, physic, and natural history, 114 works appeared.

SPAIN.

Don MICHAEL CABANELLAS, a Spanish Physician, during the prevalence of the contagious distempers which raged at Carthagena, shut himself up, with 50 persons, in one of the hospitals of that city, in order to prove the efficacy of acid fumigations. He and his companions, among whom were two of his own children, actually slept in the beds where many patients had recently fallen victims to this dreadful disease; without employing any other preservatives than the mineral acid fumigations, as directed by Mr. Guyton; after being thus strictly confined, the whole 51 persons came out in perfect health. The king of Spain has, in consequence, conferred suitable rewards on all who thus exposed themselves for the service of the state, and the interests of humanity.

ITALY.

An eruption of Mount Vesuvius has recently taken place, exceeding any thing of the kind within the memory of man. The summit of the mountain is torn to pieces; and the rim of the crater is quite altered. In consequence of the number of fissures, it is thought that a whole side of the mountain will fall in. About a hundred dwelling houses and estates have been ruined; with large tracts of vineyard ground, cornfields, &c. The volcano is not yet quiet.* The subterranean noises are dreadful. Flashes of lightning are, from time to time, emitted from clouds of smoke. Great apprehensions are entertained, that Torre del Greco may share the fate of Herculaneum. A part of its streets have been already inundated with the lava, which the inhabitants have removed with incredible labour and fatigue. Still the stream continues to run very near the place; and the inhabitants are deterred from leaving their houses, through fear of injury by the glowing cinders discharged from the mountain. A great quantity of ashes has also fallen in Naples.

— *Ch. Ob.*

EAST INDIES.

WE are happy to learn that the Rev. Dr. Claudius Buchanan, provost of the college of Fort William, was the last year to proceed to Cochin,

* August, 1806.

on the coast of Malabar, for the purpose of examining the ancient Hebrew manuscripts preserved in the synagogue of the Jews at that place. "These manuscripts are represented to be of very high antiquity, being supposed to contain that portion of the Scripture, which was written before the dispersion of the Jews. A collation of them with the European copies has been long desired by the learned." It was to solicit an examination of these Hebrew manuscripts, that the late President Stiles addressed a letter to Sir William Jones, in the year 1794. Before the President's letter reached India, this great oriental scholar had deceased: but it was read to the Asiatic Society, and was to be answered by Sir John Shore, (Lord Teignmouth) its President, when the necessary researches should have been made. The early return of Sir John Shore to England was inauspicious to this design, as well as to the general interests of oriental literature. It is gratifying, however, to find, that the object is still kept in view, and that it was likely to be prosecuted by Dr. Buchanan; whose established literary character, and distinguished zeal in the cause of oriental learning, are a sufficient pledge for the fidelity of the investigation.

UNITED STATES.

NOAH WEBSTER, Esq. so well known in the literary world by his labours to improve the English language, and to facilitate an accurate knowledge of it, we understand is now engaged and far advanced in the arduous and expensive undertaking of compiling a complete Dictionary of the English language; but informs the public that he has not the means to prosecute it entirely at his own expense. He has invited to his assistance the instructors of the principal seminaries in the United States, and has already received the patronage of the faculties of Yale, Princeton, Dartmouth, Williamstown, and Middlebury Colleges. In accomplishing an object of such magnitude and importance, for which Mr. W. from nature and habit is peculiarly fitted, and which may prove both honorary and advantageous to our country, we trust every literary institution, and every man of science will cheerfully lend

his aid. Mr. W. also proposes to exhibit correct etymologies of many Greek, Latin, and Hebrew words, to

be inserted in future editions of dictionaries and lexicons of those languages.

List of New Publications.

The importance of preaching the Word of God, in a plain, distinguishing, and faithful manner. A sermon, delivered at the ordination of the Rev. Josiah W. Cannon, to the pastoral care of the church and congregation in Gill, (Mass.) By Theophilus Packard, A. M. pastor of the church in Shelburne. Greenfield. J. Denio. 1806.

A discourse, delivered at the dedication of the new academy in Fryeburg, June 4, 1806. By the Rev. Nathaniel Porter, A. M. Portland. Thomas B. Wait. 1806.

A sermon, delivered at Ashburnham, May 22, 1806, at the interment of Mr. John Cushing, jun. who expired at the house of his father. By Seth Payson, A. M. pastor of the church in Rindge. Leominster, (Mas.) S. & J. Wilder. 1807.

A sermon, delivered at Hartford, January 6, 1807, at the funeral of the Rev. James Cogswell, D. D. late pastor of the church in Scotland, in the town of Windham. By Nathan Strong, pastor of the north Presbyterian church in Hartford. Hartford. Hudson & Goodwin. 1807.

A Catalogue of Plants contained in the Botanic Garden at Elgin, in the vicinity of New-York,—established in 1801, by David Hosack, M. D. professor of Botany and Materia Medica in Columbia College, and Fellow of the Linnæan Society in London. New-York, T. & J. Swords.

The Domestick Chaplain: being fifty-two short Lectures, with appropriate Hymns, on the most interesting subjects, for every Lord's day in the year. Designed for the improvement of families of every Christian denomination. By John Stanford, M. A. New-York, T. & J. Swords.

A world without souls. First American from the second London Edition. Hartford. Lincoln & Gleason.

A discourse delivered next Lord's

day after the interment of deacon Peter Whitney, who departed this life Dec. 9, 1805, in the 60th year of his age. By Nathanael Emmons, D. D. pastor of the church in Franklin. Providence. Heaton & Williams.

The Christian Institutes; or, the sincere word of God. Being a plain and impartial account of the whole faith and duty of a Christian. Collected out of the writings of the Old and New Testament: digested under proper heads, and delivered in the words of Scripture. By the Right Rev. Father in God, Francis, late bishop of Chester. The 1st American, from the 12th London edition. 12mo. pp. 330. New York. T. & J. Swords.

The Grave, a poem, by Robert Blair. To which is added, Gray's Elegy in a Country Church-yard. 12mo. Newburyport. W. & J. Gilman.

Memoirs of Captain Roger Clap, one of the first settlers of New England, containing an account of the hardships which he and others experienced on their landing. 12mo. 37 cents, marble covers. Boston. W. T. Clap.

The Christian Character exemplified from the papers of Mary Magdalen A—s, late wife of Frederick Charles A—s, of Goodman's Fields; selected and revised by John Newton, Rector of St. Mary, Woolnoth. New-York, Kimber, Conrad, & Co.

The Wonders of Creation, natural and artificial, in 2 vols. Containing an account of the most remarkable mountains, rivers, lakes, caves, cataracts, mineral springs, Indian mounds, and antiquities in the world. Boston. J. M. Dunham.

IN THE PRESS.

A new edition of Webster's Grammar, revised and greatly enlarged by the author. New York. Brisban & Brannan.

Walker's Dictionary abridged.
New York. Brisban & Brannan.

Institutes of Biblical Criticism, or, Heads of the Course of Lectures on that Subject, read in the University of King's College, Aberdeen, in 8vo. by Gilbert Gerrard, D. D. Professor of Divinity. England.

Beausobre's Introduction to the New Testament. England.

WORKS PROPOSED.

Sermons, by Hugh Blair, D. D. F. R. S. late Professor of Rhetoric and Belle Lettres, in the University of Edinburgh, in 3 vols. complete, from the 25th London edition of 5 vols. To which will be prefixed, the Life of the Author. Boston. J. M. Dunham.

Ordinations.

On the 11th of June, 1806, the Rev. **JOSIAH W. CANNON**, was ordained to the pastoral care of the Congregational church and society in Gill. The Rev. **Moses Miller**, of Heath, made the introductory prayer; the Rev. **Theophilus Packard**, of Shelburne, preached the sermon; the Rev. **Joseph Field**, of Charlemont, made the consecrating prayer; the Rev. **John Emerson**, of Conway, gave the charge; the Rev. **David Smith**, of Durham, (Con.) gave the right hand of fellowship, and the Rev. **Ezekiel L. Bascom**, of Gerry, made the concluding prayer.

On the 18th of Feb. 1807, was ordained at Winthrop, (Me.) Rev. **DAVID THURSTON**. The introduc-

tory prayer by the Rev. **Asa Lyman** of Bath; sermon by Rev. **Elijah Parish**, from 2 Cor. ii. 16. Ordaining prayer by Rev. **Jonathan Powers** of Penobscot; charge by Rev. **Eliphalet Gillet** of Hallowell; the right hand of fellowship by Rev. **Mighill Blood** of Buckston; concluding prayer by Rev. **Mr. Bayley**, of Newcastle.

Ordained, 4th February, 1807, as an evangelist, at West Hampton, Rev. **ALVAN SANDERSON**. Sermon by Rev. **Rufus Wells**, of Whately; charge by Rev. **Dr. Lyman**; right hand of fellowship by Rev. **Enoch Hale**; Rev. **Payson Williston** made the introductory prayer; ordaining prayer by Rev. **Solomon Williams**; concluding prayer by Rev. **Mr. Tracy**.

Obituary.

AT Stafford, (Conn.) on the 16th ult. Rev. **JOHN WILLARD**, D. D. Pastor of the First Church in that town. He was son of the late Rev. **Samuel Willard**, of Biddeford, and brother of the late President of Harvard College. He was graduated at that Seminary in 1751; and the few contemporaries who survive him, will remember and lament one whom they loved for his virtues, and respected for his talents, his industry and his acquirements. After having laboured with fidelity for more than half a century of years in the vineyard of Christ, with little interruption from sickness, and none from indolence, he was removed from this state of sorrow, disease and death. He died lamented by his professional brethren with whom he associated, whose confidence he fully possessed; and more especially by children whom he educated at public seminaries; while his

own industry, with little compensation, for discharging the duties of his calling, afforded him a bare competency.

Died, in the course of the last fall, **STEPHEN SMITH**, Esq. Collector of excise at Machias. The following sketch of his religious exercises collected from a manuscript, which was sent us by the Rev. **Alexander McLean**, cannot be unacceptable to devout readers.

In the year 1786, he began, through the influence of the divine Spirit, to reflect seriously on his past ungodly life. His views of spiritual things were for some time exceedingly erroneous. Through the blindness of his heart, he thought religion a gloomy thing, though necessary to salvation. He became, however, more and more impressed with his own guilty, wretched state. After being agitated a considerable time

with those anxieties, fears, and distressing convictions, which prepare the way for the work of grace, he became deeply sensible of his inexcusable criminality, and of the perfect righteousness of God in his condemnation. After that his mind was enlightened in the knowledge of Christ, and his heart filled with peace by an experimental discovery of gospel mercy. He manifested those new views and affections, which are the fruit of regenerating grace. The Bible appeared to him a new book, full of light and glory in every part. Those representations of God and divine objects, which once occasioned gloomy and painful feelings, gave him the most pure and substantial satisfaction. He loved religious retirement, and also greatly delighted in public worship. That preaching, which brings down the loftiness of man, and makes Christ all in all, best suited the renewed temper of his heart. Though for several years he enjoyed much tranquillity and heavenly delight in communion with God his Saviour, he afterwards had seasons of anxiety and doubt. He

deeply lamented his wandering thoughts, and his spiritual dulness. These inward struggles and afflictions led him to a more thorough acquaintance with his own depravity, and his dependence on infinite mercy. His own experience abundantly taught him, that without Christ he could do nothing. His habitual acknowledgment was; "by the grace of God I am what I am." His outward deportment corresponded with his inward frame. Says a judicious friend, who was intimately acquainted with him; "never did I know the man who showed more of the spirit of a Christian than he did; and as he approached nearer to the heavenly world, the more holy and heavenly he appeared." A Christian, so exemplary and pious, must have been beloved and useful in life, and deserves to be lamented in death.

In this town, on the 13th inst. the Rev. SAMUEL STILLMAN, D.D. Pastor of the First Baptist Church, in the 70th year of his age, and the 43d of his ministry. ¶ We shall insert some particulars respecting this eminent minister in our next Number.

Poetry.

THE FIRE-FLY.

LITTLE rambler of the night,
Where and whence thy glowing light?
Is it form'd of evening dew,
Where and whence thy brilliant hue?
Hark! methinks a voice replies,
He that form'd the azure skies,
Great in least, and good to all,
Lord of man and insect small;
He it was, that made this vest;
Search, adore nor know the rest.

Little rambler of the night
Blessed be this voice of thine!
He that cloth'd thy form in light
Is thy God as well as mine!

Go enjoy in verdant fields,
What his royal bounty yields;
Nip the leaf or taste the flower;
Sip in nature's roseate bower;
Filling full the span that's given,
With the boons of gracious Heav'n.

Amer. Museum.

TO CORRESPONDENTS.

A review of Dr. Lathrop's fourth volume of sermons has been received, but is necessarily deferred till next month.

We have received a well written biographical sketch of the late Rev. Oaks Shaw, whose death we noticed in our last No. This sketch is highly honorary to the ministerial character of the deceased. Its insertion is necessarily postponed for the present. An interview with the author is requested.

Candidus is just received, but is too late for this month.

Pastor's concluding number on the importance of a general association of Congregational ministers is received, and shall appear in our next. Those who feel concerned for the union and prosperity of our churches, we doubt not will read this excellent essay with interest, and we hope with conviction.

ERRATUM. In the Panoplist for January, page 373.—Thesis I. Read as follows—There are certain external works, &c.—which use, or are wont (*solent*) sometimes to be freely done, &c.